A CHRISTIAN CAVEAT

To the OLD and NEW

SABBATARIANS.

OR,

A Vindication of our GOSPEL-FESTIVALS.

Wherein is held forth,

I. That **The Feast of Christs Nativity** is Grounded upon the *Scriptures*; was Observed in the pure, antient, *Apostolique times*; and is approved by all *Reformed Churches*.

II. That **Christ** was born on the 25th. day of *December*, and all Objections to the contrary refuted.

III. That the keeping holy the **Lords Day** was appointed by the Christian Church; and that the Morality and Divine Institution of the **Lords Day** are mere fictions.

IV. That the **Day of Christs Nativity**, the **Day of his Passion**, and the like, have equall Authority, equall Antiquity, equall Right to be observed as the **Lords Day**; and that to work on those *Dayes* is equally sinfull.

V. That the Observation of the **Sabbath Day** is abolished in *Christ*; and that to call the **Lords Day** the **Sabbath**, is senselesse, Jewish, Antichristian, unwarrantable.

The fourth Edition.

By EDVVARD FISHER Esq;

Bullinger. Decad. 2. Serm. 4.

Quamvis nullibi legatur, &c. Though it is no where read, that the Lords day was enjoyned in the Writings of the Apostles; yet because in the fourth Commandement of the first Table the care of Religion, and the diligent exercise of outward worship is commanded, it were contrary to Piety, and Christian Charity, not to sanctifie the Lords Day; especially seeing that outward worship cannot be without a set time, and an holy rest: *The same* we ought to judge of the other Feasts of the Lord *Christ*, in which we celebrate the memory of his *Nativity, Incarnation, Circumcision, Passion, Resurrection, Ascension into Heaven*, and *the sending down of the Holy Ghost* upon his Disciples.

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To all that love the Lord Jesus, and his TRUTH, *Grace, Health, and Happinesse, be multiplyed.*

Brethren,

AMongst those wholesome and heavenly duties recommended in the New Testament, there is none more earnestly pressed upon us, then our Duty of Trying and Examining the Doctrines, even of those who professe themselves *Teachers, Prophets, Ministers* of Christ: *Take heed what you hear* (a); *Prove all things, hold fast that which is good* (b); *Believe not every spirit, but try the spirits, whether they be of GOD*; *For many false prophets are gone out into the world,* saith St. *John* (c). *False teachers there shall be,* saith St. *Peter* (d) *False prophets shall arise, and deceive, if it were possible, the very elect*; *but take heed*; *behold, I have foretold you all things*, saith our Blessed Saviour (e). And indeed, from the neglect of these Divine Warnings, and the taking up of doctrines, proofes, uses on trust without examination, it is, that so many Heresies, Sects, Factions, and perverse Opinions have taken root, and sprung up amongst us: Hence so much *Zeale without knowledge* (f); so much Lecturing and *Learning without profiting* (g); so much siding (*h*), and *having mens persons in admiration* (i); so much tossing in judgement, and *sailing with every Wind of Doctrine*, which way soever their Teachers please; insomuch as an experienced Minister hath long since testified, *We find* (saith he) *the spirits of the people of this Kingdome* (ESPECIALLY *of the City, and the parts adjacent*) *that professe, or pretend, to the power of Godlines, ready to take* ANY *impressions, and to be cast into* ANY *mould that hath but the appearance of a stricter way* (k).

a) Mar. 4. 24.
b) 1 Thes. 5. 21.
c) 1 Joh. 4. 1.
d) 2 Pet. 2. 1.
e) Mark 13. 22, 23.
f) Rom. 10. 2.
g) 2 Tim. 3. 7.
h) 1 Cor. 3. 3, 4.
i) Jude 16.
k) Edwards his *Antipologia.* pag. 209.

Now, that our Examinations may proceed upon clear and infallible grounds, we must know, that the *Rule* and *Mark* of Truth, is not the composed looks, and outward sanctity of the Teacher; for even *false prophets shall come to you* (saith *Christ*) *in sheeps clothing* (l); and we read of *Arius*, *Pelagius*, and diverse others, who though notorious Hereticks, yet to the eye of the world were men of unblameable Conversations, and outwardly Religious: Nor is it smooth and fair language; for, *through covetousnesse shall the False Teachers*, (saith St. *Peter*) use flattering, and *fained words* (m): But the sure and alone stedfast *Rule* of Truth is the most Sacred word of GOD (n); unto which all Teachers must submit (o), and by which all Doctrines must be tryed, and examined, not with a bare turning over the leaves of the Bible, and finding out the Scripture-words, (as some think it is all they have to doe) but through a *diligent inquiry and search* (p) into the sense and meaning of GODS holy spirit; like as the *Bereans* in the *Acts*, who, though *they received the word with all readinesse of mind*, yet *they searched the Scriptures daily, whether those things were so*, as *Paul* preached (q).

l Mat. 7. 15.

m 2 Pet. 2. 3.

n Gal. 6. 16. Phil. 3. 16.

o John 5. 39. 1 Cor. 10. 15.

p 1 Pet. 1. 10.

q Acts 17. 11.

According then to this Rule let the following Treatise be examined; let those greate and *prodigious* (r) Disputes *concerning set dayes and times to GODS publique Service* be brought to this touch stone of Truth, GODS Holy Word; Let us *trie*, let us *search* what is by all parties delivered, and whatsoever is founded on, or agreeable to the Divine Truth, embrace we must; whatsoever is swarving from, or repugnant thereunto, retaine we may not; though it come backed with a *multitude* (s) and be upheld by the highest of worldly powers. In order therefore to the right understanding of this Controversie, we shall set downe in brief, what is *Truth*, and what is *Errour*, that by comparing them together, they may (as colours that be directly opposite) render each other the more discernable.

r *Extant prodigiosæ disputationes de mutatione sabbati, quæ omnes ortæ sunt ex falsa persuasione, quòd oporteat in Ecclesia cultum esse similem Levitico.* Vide Confess. *August.* in Append. ad *Harm. Confess.*

And first, Most evident it is, that from the creation of *Adam*, unto the time of *Moses*, the Scriptures, but in one onely place, have mentioned GODS setting apart a day to his Service; and that is in the second of *Genesis*, ver. 2, 3. where it is said, That *God rested on the seventh day from all his work which he had made*, and FOR THAT CAUSE *blessed the seventh day, and sanctified it.* But *When* this blessing and sanctification first was, or *to Whom* first

s Exod. 23. 2.

enjoyned

enjoyned, the Text expreſſeth not, and men ſpeak wholly by conjectures, wherein it becometh every one to uſe his owne judgement with modeſty, and not to obtrude it upon others for an infallible and certain truth.

Nextly, from the time of *Moſes* to our Saviours Paſſion, it is undeniable, that the Jewiſh Church had her weekly Feaſts on the ſeventh day; (*t*) her monthly Feaſts (*u*) her yeerly Feaſts; (*w*) and all of them by GODS owne preſcription and appointment, all of them *Feaſts of the Lord, Sabbaths of the Lord, holy Convocations, wherein no ſervile work might be done.* (x)

But, after our Saviours Paſſion, the Apoſtles both by their practice and doctrine have witneſſed, that GOD under the Goſpell does not exact one day for his publique ſervice, more then another; *The obſerving a day, and not obſerving a day,* are as *meat and drinke* (y) *which in themſelves* (z) are things indifferent: And it is a part of that *Liberty wherewith Chriſt hath made us free,* (a) to make choyce of the dayes and times for GODS ſervices, as well publique as private. Hence it is, that the Apoſtles doe ſo ſharply condemn, not onely the obſervance of Jewiſh Feſtivalls, *Sabbaths,* and Ceremonies; (*b*) but alſo of any other *dayes* and *times,* as things abſolutely neceſſary; terming ſuch obſervances of dayes, *weak and beggarly elements, the yoke of bondage,* (c) *the rudiments of the world.* (d)

Upon this ground therefore of Chriſtian Liberty the moſt pure, ancient, and Apoſtolicall Churches tooke up and ordained the obſervation of ſuch dayes, as to each Church ſeemed moſt convenient for GODS ſervice. (e) Which dayes were either *Weekly,* or *Anniverſary.* (f) For the *Weekly*; ſome Churches did obſerve onely the firſt day of the week or *Sunday,* which they named alſo the *Lords day,* in memory of our Lords Reſurrection; (g) Some did obſerve onely *Friday,* in memory of Chriſts Paſſion; (*h*) ſome obſerved *the Sabbath* onely, (*i*) ſome obſerved both *the Sabbath and Sunday,* (*k*) ſome both *Wedneſday, and Friday,* (*l*) ſome both *Friday and Sunday,* (*m*) ſome *Wedneſday, Friday, and Sunday.* (*n*) As for the Anniverſary dayes which were celebrated but once in the yeer; Thoſe of generall concernement and higheſt eſteeme were, the Day of Chriſts *Nativity,* (*o*) with us called *Chriſtmas day*; The day of Chriſts *ſuffering on the Croſſe,* (*p*) with us called *Good-Friday*; the day of his *Riſing againe from the dead,*

t Exod. 16. 23.25.26. Levit. 23. 2. 3.
u Num. 28. 11.
w Exod. 12. 3. 18. 24 Lev. 23. 5 15. 24. 27. 34. 39
x *Read* Levit. *cha.* 23 *throughout.*
y Rom. 14. *v.* 2. 6. *com. with v.* 17
z Rom. 14 15.
a Gal. 5. 1.
b Acts 15. 10. Col. 2. 16, 17.
c Gal. 4. 9. & 5. 1
d Col. 2. 20.
e *Acts and Monuments, vol.* 1. *fol.* 26. *n.* 60.
f Zanch, *in* 4. *Præcapt. de dieb. Feſt. Quæſt* 1. *Vide etiam Libellum, cui titulus eſt,* Dies Dominica. *l.* 1. *c.* 3. *p.* 11.
g Juſtin. Martyr. *Apol.* 2. *pro Chriſtianis.*
h Sozom. *l.* 7. *c.* 16.
i Socrat. *l.* 5. *cap.* 21.
k Ignat. *Epiſt. ad Magneſianos.*
l Soc. *l.* 5. *c.* 21.
m Euſeb. *de vita* Conſtant. *l.* 4. *c.* 18, Sozomen *l.* 1. *c.* 8.
n Hieronym. *l.* 2 *in* Galat. *c.* 4.
o Lu. 2. 6. 7. 11.
p Mark. 15. 42.

dead, (q) with us called *Easter-day*: The day of his *Ascension into heaven*, (r) with us called *Holy Thursday*; the day of Christ his *sending downe the Holy Ghost*, (s) with us called *Whit-Sunday*. And here, it will be expedient to take notice of three things worthy our remembrance: First, that the most ancient Records and Histories of the Church doe mention the observing of the Lords day, and those Anniversary dayes aforenamed, but *not the time when Christians began to keep them holy*: (t) And therefore to affirme that the Lords day was solemnized before the day of Christs *Nativity*, *Passion*, and the rest, is no other then a bare assertion without book. (u) Secondly, admit the Lords day were the first Christian Festivall; yet cannot that day by such precedency of time (a thing meerly circumstantiall) be the more obligatory to us, since the Anniversary dayes were instituted by the same authority, upon the same ground, to the same end. (w) Thirdly, from the time of the Apostles unto the reign of *Constantine* the Great, the Christian Churches enjoyed, and stifly maintained (x) their severall customes in the free observation of dayes to GODS publique service: But, *when* Constantine *had gotten possession of the whole Roman Empire*, (y) and was become (as it were) *Lord of the World*, none must then presume to vary from his judgement and practice; and about the yeer of salvation 324. (z) his Imperiall *Decree*, or *Edict* went forth, commanding *all within his Dominions to reverence and set apart the Lords day to divine duties, and that all Magistrates and Rulers whatsoever should see it performed*: (a) After which Decree, partly through fear of punishment, partly allured by the example of the Emperour and his Successors, (which experience teacheth us to be very attractive) (b) the Christian people did by degrees let fall the observation of other dayes, and so the Lords day became the alone weekly Festivall, as we see it in our time. Howbeit observable it is, that the said Decree of *Constantine*, is as clear and full for the strict and reverent celebration of the Anniversary Feasts, as of the Lords day. The words of the Decree are, *That all who are subject to the Roman Empire, should rest from all labour on the dayes entitled by our Saviours Name, and should reverence them, for the memory of those things which were done on those dayes by the common Saviour of us all.* (c)

Thus we have shewed *what is Truth*: we come now unto *Erour*,

q) Luk. 24. 1. 6.
r) Acts 1. 11.
s) John 15. 26. Acts 2. 2, 3, 4.
t) Magdeburg. *Cent.* 1. *l.* 2. *c.* 6.
u) *As* Mocket *doth in his scurrillous illiterate pamphlet called*, Christmas, the Christians grand Feast. *pag.* 7. 15.
w) *This is proved in our Answer to Master* Jos. Hemings *ninth* Quære.
x) Euse. *l.* 5. *cap.* 22.
y) Sozom. *l.* 1. *cap.* 8.
z) Fun. *Comment. in Chronol. lib.* 6.
a) Euseb. *de vita* Constant. *l.* 4. *c.* 18. *&* 23
b) *Regis ad exemplum totus componitur orbis.*
c) Euseb. *dict. loc.*

rour, which (according to the old saying) *is manifold*; (*d*) but the most remarkable opinions, or rather phansies, are three. The first is, of the old Sabbatarians, who teach, *that the keeping of the Sabbath or seventh day of the week, namely Satterday, is a duty Morall and Naturall, and so obliging all men at all times.* (e) To prove this they bring us two Reasons; one is, *Because the Sabbath was appointed by* GOD, *and observed by* Adam *in Paradise.* But hereunto we answer; First, with *Tertullian, let them shew us that* Adam, *or* Abel, *or* Enoch, *or* Noah, *or any of the Patriarchs did ever keep the Sabbath.* (*f*) Secondly, Every appointment or command of GOD to *Adam* in the state of Innocency was not Morall; for if so, then GODS command of *not eating* the forbidden fruit (*g*) should be Morall and binding to us, which were grosse to affirme. Thirdly; We read that *Adam* and *Eve* were *created on the sixth day:* (*h*) that immediately after their creation, they were placed in the garden of *Eden,* (*i*) and that *in the cool* or evening (*k*) *of the day, GOD walked in the garden, called unto Adam*; arraigned both him and her for *eating* of the forbidden fruit, and presently cast them out of Paradise, (*l*) so that *Adam* was neither in innocency nor in Paradise on the seventh day. (*m*) THEIR other Reason for the Morality of the Sabbath is, *Because the observation thereof was delivered in Mount* Sinai, *and enjoyned by the fourth commandement.* Unto which we answer; First, that all the words which GOD spake at the delivery of the Law in Mount *Sinai* were not Morall; For those words in the Preface, *which have brought thee out of the land of Egypt, out of the house of bondage,* (*n*) cannot (in a literall sense, according as they were spoken) be applyed to any other people then the Jewes. Secondly, if all the words spoken by God in Mount *Sinai* were Morall, then why is not the fifteenth verse of the fifth chapter of *Deuteronomy,* inserted into our Copies of the *Decalogue,* seeing *Moses* testifieth, that *the Lord spake those words in the Mount,* (*o*) as well as the rest? Thirdly, upon a due and serious consideration of the words commonly reputed within the fourth Commandement, we shall find, that they contain in them a double Precept; The one *Generall,* the other *Speciall.* THE *Generall* Precept is, *Remember the sabbath,* or rest *day to keep it holy:* (*p*) Wherein foure things are required. First, there must be a set *day* or time for GODS service. Secondly, that day must be a day of *rest,* from our ordinary labour. Thirdly,

d) *Error est multiplex.*

e) *See* J. Ockfords *doctrine of the fourth Commandement.*

f) *Docent* Adam *Sabbatizasse, aut* Abel, *aut* Enoch, *&c.* Tertul. *adversus Iudæos. cap.* 2.

g) Gen. 2. 17.

h) Gen. 1. 27, 28. 31.

i) *Compare* Gen. 2. 15. 17. *with* Gen. 3. 3.

k) Vatabl. *in* Gen. 3. 8.

l) Gen. 3. 8, 9. 11, 22, 23, 24.

m) Willet *his six-fold Com. on* Gen. 2. 3. 9. 32.

n Exod. 20. 2.

o Deut. 5. 22.

p Exod. 22. 8.

ly, it must be *kept holy*, that is, spent in the worship of GOD and divine exercises. Fourthly, we must *remember*, both to have such dayes and observe them. And that this Precept is Morall and Naturall the very light of reason hath evidenced unto all men: For, from the view of this glorious fabrick of the world, from the admirable beauty, order, and variety of things therein, from terrour of conscience in evill doing, and many other wayes, the most savage people are convinced there is a GOD;(q) And if a GOD, then he must be served, because on him is our dependency; And if served, then there must be a *day* or *time* set apart for his service, otherwise men being upon uncertainties can never assemble;(r) And if there be a day or time set apart for his service, then must wee *rest* on that day from our owne worke, otherwise we mock GOD in pretending a day unto him, and taking it to ourselves; And if we rest from our own work, then we must *imploy our selves in holy duties*, else the day is not so properly a day of *rest* as a day of *idlenesse*, which reason condemns. THE *Speciall* Precept is, *Six dayes shalt thou labour*, &c. (s) And herein not any glimpse or shadow of Morality appeareth: For, that *GOD created the world in six dayes, rested the seventh, hallowed it*, and allowed *six dayes* for *labour*, it was meerely of his divine will and pleasure; There was nothing in nature, nothing in reason, but that GOD might have finished the Creation in six minutes, as well as *six days*; nor is the *seventh day* in nature more holy, but that GOD might have appointed any other day as well as that. Wherefore we conclude with Saint *Paul*, that the observation of the *Sabbath* or seventh day was Ceremoniall, (t) not Morall; and by consequence, this Precept was a part of the Ceremoniall Law, (u) abrogated in Christ, (w) and is now justly set aside by all Christian Churches.

The second Opinion is, of the Anabaptists and Libertines, who teach, *That all set days & times to GODS Service are unlawfull.* (x) But this is directly against the fourth Commandement: and as for their reasons, such as they be, you have them brought forth, and confuted in the following Treatise (y).

The third Opinion is, of the new Sabbatarians, who dream of a middle way betwixt a Jew and a Christian; and this they usually lay down in two Propositions. The first is, *That the Lords Day, or first day of the Weeke, namely* Sunday *may be called* the Sabbath: The next is, *That the Observation of the Lords Day is a Morall*

q Rom 1.19.20

r *Nisi certis statutisque temporibus, ad res divinas administrandas utamur, populus in incerto positus, vim juam convenire potest, ut audiat verbum Domini.* Fun. Com. in Chro. l. 6. An. Chr. 324.

s Exod. 29. 10, 11.

t Col. 2. 16.

u Calvin. l. 2. *institut.* c. 8 sect. 31. 32. *Bullinger.* Decad. 2. Serm. 4. Danæus Ethic. Christian l. 2. c. 10. Zanch. *in expl. Præcept.* 4. Ursin *Catechet.* 9. 103. Polan. *Syntag. Theol.* l. 6. c. 10. Du Moulin *in his Treatise of Traditions* c. 20. *Doctor* Prideaux *his Lect. of the Sab.* sect. 3. Carpenters *Geography*, l. 1. c. 11. p. 238, 239.

w Heb. 9. 10.

x *Balduin. de Cas. Conscient.* l. 2. c. 13. *Cas.* 1.

y Sect. 2.

Morall duty enjoyned by GOD himselfe, and declared both by the doctrine, and practice of Christ, and his Apostles (a). The first appearance of this kinde of Teachers was in the yeare of our Lord 1595 (*b*), neer the end of the Reign of Queen *Elizabeth*: because they are neither able to produce direct Scripture, nor solid reason for what they say, they labour to support their conceits by fallasies, falsifies, and wrestings of GODS Holy Word, as upon scanning their proofs will be manifest to the meanest capacity. For their first Proposition; they alledge two Reasons why the Lords Day may be called *the Sabbath*: One is, *Because* the Sabbath *signifies* a rest; *and therefore the Lords Day being* a rest, *may be called* the Sabbath. * But to this we Answer, it is false that *the Sabbath* signifies *a Rest*; For when by Custome of speech a common name is restrained to a particular place, thing, or person, it then becomes a Proper name, and so losing its community, does signifie that only particular, unto which by custome of speech it is applyed; as for instance, *the temple* is a common name signifying *the church*; yet in *London*, where by custome of speech this name, *The Temple*, is restrained to an Inns of Court, it is false, and absurd to say you were at *The Temple*, and mean *the Church* of Saint *Giles*: In like manner *the sabbath* is a common name signifying *the rest*; yet in the Christian Church, where by custome of speech (*c*) (according to GODS holy Phrase throughout the Old and New Testament (*d*) this name, *The Sabbath*, is restrained to the Jewish weekly Festival, it is false and absurd to speak of *The Sabbath*, and mean *The Lords Day*. Their other reason why the Lords Day may be called *The Sabbath*, is, *Because the Lords Day succeeded in the roome of the Sabbath*. But if this Argument be good, then may *Baptisme* be called *Circumcision*, the Lords Supper the *Passeover*, and King *James* Queene *Elizabeth*. As for the second Proposition; wherein they assert *the Morality, and Divine institution of the Lords Day*; their Reasons are at large debated in the following Treatise, * and therefore we shall here take notice only of three. The first is, *Because* (say they) *Adam, according to GODS command kept the Sabbath in the state of innocency* (e). But this allegation is false; for, (as we have proved before) *Adam* fell in the sixth day; and our new Sabbatarians

(a) See, *The Practice of Piety*. Doctor *Young* in his *Dies Dominica*, Doctor *Twisse*, *Walker*, *Ley*, *Shepheard*, *Nicholas* and *Richard Byfield*, *Martindale*, *Abbot*, in their Treatises of the Sabbath. *Scudder* in his *Christians daily Walk*, &c.

(*b*) See *Rogers* Preface to his Treatise upon the 39. Articles

* *Ley*, Sunday a Sabbath, c. 13. p. 79.

(c) *Christianis erat solenne abstinere à vocabulis apud Judæos in usu: ideo ravò legumur vocabulum* Sabbati *usurpasse*. Dies Dominica l. 1. c. 5.

(*d*) *Ley* Sunday a Sabbath. p. 14. & 161.

* See our Answer to Master *Ios. Hemings* 9th. *Quære*.

(e) *The Pract. of Piety*, Printed by R. T. p. 283. *Dies Dominica*. l. 1. c. 8. *Du Bartas*, in the seventh day of the Week.

themſelves upon ſecond thoughts have publiſhed, That *the likelieſt opinion to be true, is, That Man fell the firſt day of his Creation: Which is* (ſay they) *the more probable, becauſe if* Adam *and* Eve *had lodged in Paradiſe one night, his firſt child had not been begotten in his owne likeneſſe, that is, in the ſtate of corruption into which he fell (f).* Beſides, what is the ſanctification of the Sabbath ſpoken of by t*Moſes* in the ſecond Chapter of *Geneſis*, to our obſerving the Lords day? That was appointed to be kept on *the ſeventh*, and laſt *day* of the week; this is kept on *the firſt day* of the week: That was *the day in which GOD reſted from his Work of Creation* (g); This is the day in which *GOD began to create the heaven and the earth* (h): That was our *Saturday*; This is our *Sunday*. THEIR ſecond proof for the Morality of the Lords Day is, from the fourth Commandement; where they ſeek to corrupt the very Text, and would perſwade us that as for THE *ſeventh day*, we muſt read *A ſeventh day*; (*i*) as if GOD did not there ſet apart a certain day of the week, but left it to man to keep which of the ſeven he pleaſed. Unto which we anſwer, that this conceit is not onely againſt the letter of all our Tranſlations, but even repugnant to the ſenſe of the Commandement; For the words are expreſſe, that *GOD bleſſed and hallowed the Sabbath day*, that Sabbath day was *the ſeventh day*, that ſeventh day was *the day in which GOD reſted from his ſix dayes work of Creation.* (*k*) Nay, grant it were true (as theſe men would have) that this Special Precept does exactly oblige us, and that no particular day of the ſeven was by GOD appointed to be kept holy; then may we ſet apart Munday or Tueſday, or any other day to GODS ſervice, as well as Sunday; and ſo by their own argument, the Lords day is no more Morall then any other day of the week. THEIR third proof is, *from the title or name* Lords day, *which* (ſay they) *cannot be for any other reaſon, but becauſe it is of the Lords inſtitution.* (*l*) We anſwer, this is falſe; For the Lords day is not ſo called, becauſe it was *inſtituted by the Lord*, but becauſe it is *dedicated to the Lord*; as we commonly ſay, Saint *Maries* Church, or Saint *Peters* Church; which no man did ever imagine, were built or founded by Saint *Mary*, or Saint *Peter*.

And now, *Brethren, Ye that love the Lord Jeſus and his truth*, know, that for your ſakes theſe things are written; and be ye exhorted, ſeriouſly to weigh and conſider the premiſſes with the following

f The Aſſembl. Annot. on *Gen.* c. 3. v. 24.

g Gen. 2, 2.
h Gen. 1. 1.

i *The Practice of Piety*, Printed by R. Y. p. 269 *R. Byfield, Doctrine of the Sabbath.* p. 116. 117.

k *Compare* Exo. 20. 10, 11. *with* Gen. 2, 2, 3.

l R. *Byfield, Doctrine of the Sabbath.* p. 123. *Dies Dominica.* l. 1. c. 5. p. 24.

lowing Treatise. *Give not heed to seducing spirits and doctrines of devils, who command to abstain from meats,* (m) *which GOD hath created to be received of them which believe, and know the truth.* (n) Dayes there must be to GODS service, and certainly, *it is more worthy of praise, and more profitable to sanctifie those which the ancient, Apostolique, and purer Church did also accustome to sanctifie.* (o) Wherefore let us keep to *the old paths, where is the good way, and walk therein;* (p) and whensoever oportunity shall be given, let us all as men of *one heart, and one soul,* (q) humbly Petition the *Thrice-High,* (r) and *Thrice-Honourable* (s) *Court of PARLIAMENT,* to take these points into debate, and by AN ACT TO ESTABLISH THE STRICT AND DUE OBSERVATION OF THOSE ANNIVERSARY FEASTS WHICH ARE ENTITLED BY OUR SAVIOURS NAME: So shall the Customes and Honour of the ancient, pure, & Apostolique Churches be preserved; the solemn days for GODS worship be encreased; the charge of inconstancy, and fickleness in our profession be disproved; the fear of falling into Atheism be suppressed; the Jewish and superstitious esteeme of the Lords day be abated; our Christian liberty maintained; the mindes and consciences of the most, and best part of this Nation be satisfied; our Vowes and Declarations of Reforming *according to the word of GOD, and the example of the best Reformed Churches* be performed: And, *blessed,* yea blessed for ever shall they be *that wish well to Sion,* and *build up the walls of Jerusalem.*

m *Holy dayes are as meat or drink.* Col. 2. 16

n 1 Tim. 4. 1. 3

o Zanch. *in precept. de diebus Festis.* q. 2. Thes. 2. *The Feasts, of Christs* Nativity, *of* Easter, *of* Whitsontide, &c. *are Constitutions of the ancient primitive Church.* R. Byfield, *in his* Doctrine of the Sabbath. p. 134.

p Jer. 6. 16.

q Acts 4. 32.

r Crompt. *jurisd. of Courts.* p. 1. 2.

s Plowden. *Com. fol.* 388.

Halelu-Jah.

A CHRISTIAN CAVEAT TO THE Old and New SABBATARIANS.

SECTION I.
The Occasion and Method of this Treatise.

EVer since the establishment of *an uniformity of Doctrine*(a) and *Publique Service in the Church of England*,(b) many zealous and godly Ministers have from time to time greatly bewailed the increase of Sectaries. (c) Queen *Elizabeth*, finding that no admonitions nor threats could silence their bitter and envenomed tongues, was forced to (d) banish them; King *James*, after a judicious and *patient hearing* of their *weak* and *slender objections*, (e) *enjoyned them to conforme*, and by *Ecclesiasticall censures* restrained the disobedient. (f)

But now, it is strange to conceive, what liberty they take unto themselves; *What tempests of railing and disgraces they heap upon those who crosse their sicklenesse with constant vindications, & assertings of the true doctrine of faith & life*: whereby they verifie that of S. *Paul*, (g) *Evill men and seducers shall wax worse and worse, deceiving and being deceived.*

It makes me (saith a noted Divine) * *to pity this great and famous City, when I behold a* COLLUVIES, A VERY RABBLE OF ALL OPINIONS, *and such a going and comming, touching at, and saylings off from the land of uprightnesse, one Week this is a truth, and almost an Article; the next week*

(a) *Anno Do.* 1562. 3 *Eliz.*

b See the Acts before the Common-Prayer booke.

c *Ecclesiasticall union, Pag.* 4, 5, 14. *Rogers Articles* in the Preface. The Epistle of the Translat. of the Bible to K. *Iames.*

d *Anno Dom.* 1593. *April* 10.

e See the Conference at *Hampton Court.*

f Proclam. 5. *Mart.* 1603. Proclam. 16. Jul. 1604.

g 2 Tim 3. 13.

* *Obad. Sedgwike*, in his Treatise, entituled, *Christs counsell to his Languishing Church of Sardis*, pag 229, 230.

week it is no such matter, but some other thing is the right. And truly, what else can be expected, whilst men doe *use their liberty*, not *as the servants of God*, but *for a cloak of maliciousnesse*; (*b*) intermixing and sowing the tares of errour and division with the seeds of *truth and peace?* (c)

Take a taste of their new, fiery-new Divinity. They say, that *the Church of England hath not the Sacraments duly administred, nor the Word truly preached*, and so *wants the markes of a true Church.* (d) *They deny* the Baptisme of Infants to be lawfull. (*e*) They call the *Liturgie and Publick service* of our Church *ranke Atheisme, a proud inveighling strumpet, a cursed Masse of superstition, full of serpents, bathed in the blood of bodies, souls, and estates; the reliques or leavings of the Popish dregs; not the stump or limb, but the head of the Dragon, no better then the conjuring or jugling of Magicians*: (f) *The Character of Antichrist or Antichristianisme.* (g) They say that a set forme of Publique Prayer is *a main branch of Popery*: (h) yet we find that set formes of Prayer have ever been used and approved in Gods Church. (*i*) They say, that *the thirty nine Articles* of our Church are stuffed with *Popery and Arminianisme*: (*k*) and they have so vilified *the booke of Homilies*, that the very name of them is unto the vulgar become contemptible. Whence it is too too evident (let them make what pretence they please) that their aime is to confound and root out our Religion. For (as *Mr. Prynne* hath well observed) *the whole body of our Religion is included in our Common Prayer Booke, our Articles, and our Homilies.* (l)

No marvaile then, if THEY refuse to celebrate *the Nativity of Christ*; who (by their own confessions) have revolted from the *Church of Christ*; who disgrace, hate, slander, and *persecute* (m) the most Orthodoxe, the most eminent, and chiefest of all the Reformed Churches, *the Church of England.* (n) No marvaile, if THEY revive those old, rotten

b 1 Pet. 2. 16.
c *Permiscent recta perversis; ut ostendendo bona, auditores ad se trahant: & exhibendo mala, latenti eos pesti corrumpant.* Greg. Mag. Moral l. 5. c. 11.
Error per seipsum non offenditur, ne denudatus deprehendatur. Irenæus adverſ. Hæret. in Proœmio.
d *Protestation protested*, pag. 8.
e See Mr. *Spelsberries True subject of Baptisme.*
f The Anatomy of the Service-book. *pag.* 2, 3, 13, 17. 25, 26.
g *Protestation protested.* pag. 7.
h *Protest. ibidem.*
Smectymnuus, Sect. 2.
i Exod. 15. 1. 1 Chron. 16. 7. unto verse 37. Psal. 44. & 85. & 92. & 102. as appeareth by the titles of those Psalmes. Joel. 2 17. Luk. 11. 2. Just. Mart. Apol. 2. Tertul. adverſ. gentes, c. 39. Euseb. de vit. Con. l. 4. c. 18. p. 106. Calv. ad protect. Angl. ep. 87. Muscul in Psal. 65. The book of Hom. Tom. 2. Hom. 9. pag. 138. Dr. *Preston* in his Sermon styled, *The Saints daily exercise.*
k *Saltmarsh* his *Examinat. of Mr. Fullers Sermon*, pag. 2.
l A survey of *Covens* Couz. Devot. in the Epist. Ded.
m Gal. 4. 29.
n See Mr. *Smiths* Treatise, called, *Gods Arrows against Atheists*, Chap. ult.

errours

errours of the PETROBRUSIANS *d*, (affirming, *that Christians ought not to keep or observe Feasts*) who have a long time endeavoured to bring in all manner of Heresies and Schismes, and consequently *Atheisme, which in milder speech is called Libertinisme (e)*. No marvaile, if they reject the tradition of our Church touching the day of our Saviours Nativity, who dare wilfully and impiously reject (*f*) that *most absolute, most excellent, most Divine (g) Prayer*; which, Gods word recordeth (*h*), was *taught the Disciples* even by our Saviour himselfe.

Now for the perfect discovery of the perversnesse, grosse mistakes, and ignorance of these men; and also for the full and cleare vindication of our *Church* from this foule aspersion of *maintaining a superstitious Novelty (i)*; we shall set downe these two Positions.

d In vita Bernard. l. 3. c. 5.

e Videl. de Arcan. Armin. l. 1. c. 1.

f *The Lords Prayer pleading for better entertainment*, p. 28.

g *Divino plane artificio constans.* Pola. Synt Theol. l. 9. cap. 17. See also Bishop *Latimers* 1. & 2. Serm. on the Lords prayer.

h Luke 11. 2.

i *Quia isti differunt & disputant nescio quas impias novitates, etiam & nos* (Ecclesiæ Anglicanæ filios) *conantur arguere, quod aliquoi dicamus.* August. de verb. Apost. Serm. 14.

1. That Christian Magistrates may lawfully constitute and ordaine Feast-dayes, or daies of solemne Thanksgiving; and require Obedience unto such Constitutions.

2. That the Church of *England* doth upon just and good grounds celebrate the NATIVITY OF OUR LORD, on the 25. day of *December*.

In the discussing of the latter Position, we shall shew:

1. The severall names and titles of this Feast.

2. That

2. That the *Feaſt of the Nativity* is grounded upon the Scriptures.
3. That this Feaſt is duly Celebrated by the Chriſtians in all ages.
4. That our Saviour was borne on the 25. day of *December*.
5. The worke of the day.

After which, we ſhall (God willing) conclude with a pathetical exhortation unto the true ſonnes of the Church of *England*.

SECTION II.

That Chriſtian Magiſtrates may lawfully conſtitute and ordain Feaſt-daies, or daies of ſolemn Thankſgiving, *and require obedience unto ſuch Conſtitutions.*

THE truth of the former part of this Poſition (to wit, *That Chriſtian Magiſtrates may lawfully conſtitute and ordaine Feaſt-dayes*) *is cleared by foure reaſons.*

THE FIRST Reaſon. *They that by Gods Word have power to limit things indifferent, may lawfully conſtitute Feaſt daies:* Becauſe Feaſt-daies are in themſelves things indifferent, as S. *Paul* teſtifieth (†) *He that regardeth a day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it.*

† Rom. 14. 6.

But *Chriſtian Magiſtrates by Gods word have power to limit things indifferent,* (*) For the power given unto Magiſtrates by Gods Word, (*a*) is not over ſuch things as are preciſely commanded or forbidden by God (*b*).

* 1 Cor. 14. 40. *Res adiephoræ ſunt quæ à DEO, nec præceptæ nec vetitæ ſunt.* Polan. Syntag. Theol. lib. 6. cap. 38. Becan. loc com. 33. ſect. 13. & 15. *a* Mat. 17. 27. & chap. 22. 21. Rom. 13. 1, 2, 3, 4, 5, 6, 7. Heb. 13. 17. 1 Pet. 2. 17. *b* *Præcepta humana ſunt determinationes circumſtantiarum neceſſariæ & utiles ad ſervanda præcepta moralia primæ vel ſecundæ Tabulæ.* Urſin. explicat. Catechet. part 3. queſt 96.

Therefore *Chriſtian Magiſtrates may lawfully conſtitute Feaſt-daies.*

THE SECOND Reaſon. They that ſet apart ſpeciall times to meditate on the goodneſſe of GOD in *Chriſt Jeſus,* and

and to render thankes for the ſame, doe that which is lawfull (*c*).

(c) Mr. *Perkins* Comment on the Galatians, c. 1. v. 24.

Feſtorum veteris Teſtamenti genus, quod morale & naturale eſt, abrogatum in novo non eſt, ut nemirum homo deputet aliquod tempus vitæ ſuæ ad vacandum Divinis; *ſed ſpecies tantum, quatenus feſta illa expreſſo mandato Dei ad certas circumſtantias temporum determinata & alligata erant, ſub peccato mortali & pœna damnationis.* Hoſpin. de orig. feſt. Chriſtian. c. 1.

But Chriſtian Magiſtrates when they conſtitute Feaſt-dayes, ſet apart ſpeciall times to meditate on the goodneſſe of God in Chriſt Jeſus, and to render thankes for the ſame (*d*).

d Polan. Syntag. Theol. l. 5. c. 35. *Willet* Synopſ. in the 9 generall controverſie, quæſt. 7. p. 494, 495. & quæſt. 8. p. 506. Fulk. annot. Apocalyp. 1. ſect. 6. The Pract. of Piety, printed by R. T. pag. 364.

Therefore Chriſtian Magiſtrates when they conſtitute Feaſt-dayes, doe that which is lawfull.

THE THIRD Reaſon. In time of Gods extraordinary Judgements upon a Nation, Chriſtian Magiſtrates may lawfully conſtitute extraordinary daies of ſolemn mourning, or Feaſt-daies (*e*).

e Judg. 10. 26. 1 Sam. 7. 6. 2 Chron. 20. 3. Ezra. 8. 21, 22, 23. Neh. 9. 1. 36, 37. Heſt. 4. 3. Joel. 2. 12. 15. Mat. 6. 16, 17, 18. 1 Cor. 7. 5.

Therefore (*by the rule of contraries*) in times of Gods extraordinary bleſſing upon a Nation, Chriſtian Magiſtrates may lawfully conſtitute extraordinary daies of ſolemne thankſgiving, or Feaſt-daies.

THE FOURTH Reaſon. That which may be lawfully obſerved, may be lawfully ordained.

But Feaſt daies may be lawfully obſerved. For our Saviour kept not onely the legall Feaſts (*f*); but *the feaſt of Dedication* (g) *which Judas Maccabeus* inſtituted (*h*). The Apoſtles alſo obſerved Feaſt-daies (*i*); and Saint *Paul* ſaith, That *he haſted if it were poſſible for him to be at Jeruſalem the day of Pentecoſt* (*k*). And in another place, *I muſt by all meanes keep this Feaſt that commeth in Jeruſalem* (*l*).

f John 2. 13. 23. & 5. 1. & 12. 14. *g* John 10. 22, 23. *h* 1 Maccab. 4. 59. *i* Act. 2. 1. 1 Cor. 16. 8. *k* Acts 20. 16. *l* Δεῖ με πάντως Acts 18. 21.

Therefore Feaſt-daies may be lawfully ordained.

Seeing then that Chriſtian Magiſtrates may juſtly and lawfully conſtitute Feaſt-daies, it followes undeniably, that they *may require obedience unto ſuch conſtitutions*: for they are *the Miniſters of God*, and *beare not the ſword in vaine* (*m*). *Yea* we muſt *needs be ſubject, not onely for Wrath, but alſo for Conſcience ſake. Men are bound by God in their Conſciences* (ſaith

Amesius) *to observe the just lawes of men in a just manner* (a). *The neglect of obedience is an offence to God* (b).

a *Ad justas leges humanas justo modo observandas obligantur homines in conscientiis suis à Deo.* Amesi. cas. consc. lib. 1. cap. 2. b *Harum legum obedientia necessario præstatur, nec sine offensione Dei neglegitur propter ipsum mandatum Magistratuum.* Ursin. explicat. Catechet. quæst. 96.

Here three Objections are commonly brought.

THE FIRST Objection is taken out of the words of Saint *Paul* to the Galatians; *After that ye have known God,* (saith he) *or rather are known of God, how turne ye againe to the weake and beggarly elements, whereunto you desire againe to be in bondage? ye observe daies, and moneths, and times, and yeares; I am afraid of you, lest I have bestowed upon you labour in vaine* (c). Where the Apostle seems to condemne the observation of all daies whatsoever.

c Gal. 4. 9, 10, 11.

THE Answer. These words must not be understood in so large a sense; for then the Apostle should condemne himselfe in observing *Feasts* (d), and also all good Christians in *observing daies unto the Lord* (e); which were impious to imagine, and implies a contradiction: But (as *Augustin, Jerome, Theodoret, Bruno, Zanchy*, and others, expound the place) he reproveth the Galathians for observing daies after that *Jewish superstitious manner* (f), giving reverence unto them (g), as if they had beene expresly commanded by God; whereby they brought themselves *under the Law*, and were *entangled againe with the yoke of bondage.* (h).

d Acts 20. 16. 1 Cor. 5. 8. & 16. 8. e Rom. 14. 6.

f August. ad Januarium, Ep. 198. & ad Adamam. cap. 16. Theodoret, Bruno in dd. locum. *Non simpliciter abrogati sunt dies festi; sed tantum ex parte, quatenus legales erant, & per Mosen populo Israelitico præscripti.* Zanch. in 4. præcept. de diebus Festis, q. 1. *Hookers* Eccles. Polic. l. 5. sect. 70. g *Nos non similiter observamus: non enim calendas colimus, nec dies festos, sicut illi in luxuria & epulis, sed in sinceritate azima epulamur.* Hieron in Epist. ad Galat. c. 4. h Galat. 4. 21. & 5. 1.

THE SECOND Objection is, That the Magistrates power of making things indifferent to become necessary, destroyes Christian liberty, *in which* we are commanded by the Apostle to *stand fast* (i). Therefore such power is unlawfull.

i Galat. 9. 1.

THE Answer. Necessity is two fold; *Externall, Internall.* The

not question but yt ye civil magistrate ought to be of a very-
erning spirit, & in ye exercise of a high degree
dome & prudence, when he passes any thing by

The Magiſtrates power neither does nor can make things indifferent to become abſolutely neceſſary *in themſelves:* For that were to *deſtroy the liberty wherewith Chriſt hath made us free* (*a*). But the Magiſtrates power makes things indifferent to be neceſſary in reſpect of *externall neceſſity, for the avoiding of the contempt of authority, and for the ſhunning of ſcandall or offence* (*b*). And in this, our Chriſtian Liberty does not conſiſt; For in all things indifferent GOD commands us to yeild obedience unto the Magiſtrate (*c*).

a Acts 15.9,10,28. Rom. 14.14, 1 Cor. 7. 21. 1 Tim. 4.1,2,3, 4, 5. Coloſſ. 2. 16.

b Maſter *Perkins* Comment. on the Galat. Chap. 5. *Willets Synopſis*

generall controverſy, q. 7. pag. 495. Becan. loc. Commun. 33. Sect. 15. *Obligant tantum ſcandali & contemptus ratione.* Hoſpin. de orig. Feſt. Chriſtian. c. 2. Wolleb. Theol. Chriſtian. l. 2. c. 7. Sect. 14. *c* Actions indifferent in the caſe of offence, ceaſe to be indifferent, and come under ſome Commandment of the Morall Law. *Perkins caſes of Conſ.* l. 1. c. 5. Sect. 5.

THE THIRD Objection. Feaſt-daies are Holy-daies (*d*): But no Magiſtrates can make Holy-daies: (becauſe *to ſanctifie daies or make them holy, is the priviledge of Gods power* (*e*). Therefore no Magiſtrate can make Feaſt-daies.

d In the end of the Calender before the Booke of Common-Prayer.

e Perth Aſſembly refuted, p. 66, 67, 68.

THE Anſwer. 'Tis true; no Magiſtrates can ſo ſanctifie daies unto holy uſes, as *to impoſe them upon the Church neceſſarily and perpetually to be obſerved of all and every Chriſtian, under Pain of damnation of ſoul and body:* For this *is the priviledge of Gods power* (*f*). But Chriſtian Magiſtrates, *in their own Dominions*, have authority from God to ſanctifie or appoint daies unto holy uſes, *ſo that the ſnare of abſolute neceſſity be not laid upon* mens *conſciences* (*g*). Wherefore Feaſt-daies are Holy-daies, not in themſelves, (by *a quality of holineſſe inherent, and under the Paine of the great curſe* (h) *to be obſerved*, as the Papiſts fondly imagine (*i*)) but in reſpect of their holy uſe. In which ſenſe alſo, *the Temple, the Water in Baptiſme, the Bread and Wine at the Communion*, are often called *holy* (*k*).

f Compare Gen. 2. 3. & Exod. 20. 10, 11, with Deut. 27. 26.

mind y^t conc

g *Modo conſcientiis abſolutæ neceſſitatis laqueus non injiciatur.* Wollob. Theol. Chriſtianæ, ibidem.

h ἀνάθεμα ἔσω. Gal. 1. 8, 9. *i* Concil. Trident. Seſſ. 7. Can. 13. Bellarm. cap. 16. propoſ. 2. Apoc. 1. Sect. 6. Rhemiſt. Apoc. 1. Sect. 6. *k* Aug. quæſt. 57. ſuper Levit. Baſil. Moral. Reg. 30. Urſin. explicat. catechet. quæſt. 77. & quæſt. 122. Sect. 2. *Willet* Synopſ. pag. 494.

Thus much for the firſt Poſition. We come now unto the ſecond, (to wit, *That the Church of England doth upon juſt and good grounds celebrate the Nativity of our Lord on the 25.*

day of December) which will evidently appeare, when the forementioned particulars are diſcuſſed and proved.

SECTION III.

The *ſeverall names and titles of this Feaſt.*

HIgh and excellent were the titles which the Chriſtian Churches have unto this Feaſt.

The Greek or Eaſterne Church called it, 1. Θεοφάνια, *vel* Θεοφανία, *Gods appearing*; becauſe God appeared unto them by the Nativity (*a*); or (to uſe the Apoſtles phraſe) *God was manifeſted in the fleſh* (b).

2. Ἐπιφάνια, (*c*) THE *appearing*, καθ' ἐξοχήν; implying that this appearing excelled all other whatſoever. But here two things are worthy to be noted: The one is, that the Churches in *Egypt*, becauſe they celebrated *Chriſts birth*, and alſo *his Baptiſme*, upon one and the ſame day, called both thoſe Feaſts promiſcuouſly, *Epiphania* (*d*). The other is, That the Moderne Churches have through uſe and cuſtome of ſpeech, reſtrained the word, *Epiphany*, unto the Feaſt commonly called, *Twelfth day*: which is celebrated in memory of the miraculous *appearing of a ſtarre* (*e*); *by the leading whereof, God did manifeſt his oneiy begotten Sonne to the Gentiles* (f).

3. Γενέθλια τῆς σωτῆρος (*g*); *The Birthday of* THE *Saviour.*

4. Ἡ ἑορτὴ μέγιστη, καὶ πρώτη ἑορτῶν μητρόπολις (*h*); *The greateſt Feaſt, and the Mother or chief of all Feaſts.*

The Latine or Weſterne Church called it, 1. *Dies Nativitatis* (*i*), *The day of* THE *Nativity*, by way of eminency and dignity.

2. *Luminaria, the Feaſt of light*; becauſe they uſed many Lights and Candles at this Feaſt: or rather, becauſe *Chriſt*, the light of all lights, *that true light* (*k*) then came into the world.

3. *Dies natalis Domini* (*l*), *vel Natalitia Domini, The Birth day of our Lord.*

The

(*a*) ὅτι ἐφανη Θεὸς ἀνθρώποις διὰ γενέσεως. Greg. Naz. Orat. 38. Baſil. de humana Chriſti generat.

(*b*) Θεὸς ἐφανερώθη ἐν σαρκὶ. 1 Tim. 3. 16

(*c*) Naz. Orat. in S. Lumin. Chryſoſt. Hom. de Epiph. Do.

(*d*) *In argumento Epiſtolæ Theophili de nomine Epiphaniorum appellationem accommodatum in Ægypto fuiſſe ad diem natalis Domini oſtenditur: quo nomine et diem Baptiſmi Chriſti nuncuparent & utramq; ſimul die ſolemni celebrarunt.* Magdeb. Cent. 4. c. 6. Beroald. chro. l. 4. c. 2.

(*e*) τῷ φανομένῳ ἀστέρι, Mat. 2. 7.

(*f*) See the Collect, Epiſtle and Goſpel for the Feaſt of the Epiphany.

(*g*) Naz. Orat. 38. Chryſoſt. Orat. de Philogon. Amb. Serm. 12, 13, 14, 15.

(*h*) John 1. 5. 9.

(*i*) Hieron. Tom. 9. 82.

The Church of *England*, as ſhe is ſeated in the Weſt, ſo ſhe imitates the Latine, ſtyling this Feaſt *Chriſts Birth day*, *The Nativity of Chriſt*, or *Chriſtmas day* (a). The ſignification of which word, *Chriſtmas*, becauſe the name is by ſome much excepted againſt, we ſhall briefly unfold.

The word *Maſſe* without all queſtion comes from the Latine word *Miſſa*: but whether *Miſſa* be derived from the Hebrew tongue, or be a Latine word corrupted, is no ſmall controverſie (b).

They that derive *Miſſa* from the *Hebrew*, conceive that it comes from מסה *Miſſah*, which ſignifies *an oblation or offering* (c); and is framed by adding the letter ה unto the end of מס, a word ſignifying *Perſonall ſervice or tribute* (d).

They that account *Miſſa* to be a *Latine word corrupted*, conceive that the Fathers uſed it in ſtead of *Miſſio*, which ſignifies *a ſending away*: For in antient times, when the *Liturgie* or *Publique ſervice* was ended (e), and the Communicants addreſſed themſelves to be partakers of *the Lords Supper*, it was a cuſtome (as it is unto this day) *to ſend away* the younger ſort, ſuch as were not yet fully inſtructed and *Catechiſed* (f). Hence it came to paſſe, that *Miſſa* was taken for, and ſignified *the Lords Supper*; and ſo *a ſacrifice, an oblation* or *offering*. 1. Becauſe *the Lords Supper* is an *Euchariſticall ſacrifice*; being a ſolemne remembrance and celebration of the Propiatory ſacrifice of Chriſt. 2. Becauſe in *the Lords Supper* we *preſent* our *bodies a living ſacrifice, holy, acceptable unto God* (g). 3. Becauſe when *the Lords Supper* is celebrated, we offer up almes for the relief of the needy members of Chriſt; which is a kind of ſpirituall *ſacrifice* (h).

We ſee then however the derivation of the word *Miſſa* may be diſputed, yet on both ſides it is agreed, that the ſignification thereof is *a ſacrifice, an oblation*, or *offering*. And if ſo, why may not the day on which we ſolemnize *Chriſts birth*, be properly and fitly called *Chriſtmas day*; it being a day full of *Offerings*, full of *Sacrifices* (i) unto *Chriſt*? On this day we *Offer up ſpirituall ſacrifices* (k): we *offer ſacrifices of*

a Booke of Homil. Tom. 2. Hom. 12. See *Proper Pſalms and Leſſons* in the Booke of Common Prayer.

b Bucan. loc. com. 48. Sect. 1. Urſin. explit. catechet qu. 80.

c מסת נרבת *Oblationem ſpontaneã.* Deut. 16. 10. Σονώνομα *hic connectuntur; & poſterior vox Hebraica, tanquam prioris exegetica ſubjicitur.* Conſule Varabli Annot & Tranſlat. Genevenſes.

d Reuchlin. de Rudiment. Hebr. lib. 2.

e *Poſt* λειτουργίαν *publicam.* Urſin. Explicat. Catechet. quæſt. 75 ſect. 1.

f Ambr. epiſt. l. 5. epiſt. 33. *Fit Miſſa Catechumenis.* Aug. de Temp. Serm. 237.

g Rom. 12. 1.

h Phil. 4. 18. Heb. 13. 16. *Eſt enim Eleemoſyna hoſtia quædam, quam DEO offerimus, benefaciendo egenis Chriſti membris.* Paſor. Lex. pag. 297.

i *Sacrificale opus eſt annunciare Evangelium.* Origin Epiſt. ad Rom. lib. 10.

ἱερουργοῦντα τὸ εὐαγγέλιον τοῦ Θεοῦ. Rom. 15. 16. *Ipſum mihi ſacerdotium eſt prædicare & evangelizare: hanc offero oblationem.* Chryſoſt. in Epiſt. ad Rom. Homil. 29.

k 1 Pet. 2. 5.

praiſe (a); we *offer ſacrifices of thanks giving* (b); we *offer ſacrifices of joy* (c); we *offer ſacrifices of righteouſneſſe* (d); and the Scriptures tell us, *With ſuch ſacrifices God is Well pleaſed* (e).

a Heb. 13. 15. b Pſal. 107. 22. & 116. 17. Amos 4. 5. c Pſal. 27. 6. d Deut. 33. 19. Pſal. 4 5. & 51. 19. e Heb 13. 16.

SECTION IV.

That the Feaſt *of the* Nativity *is grounded upon the Scriptures.*

THE Scriptures, as well the Old as the New Teſtament abundantly ſet forth the great eſteeme we ought to have of *the Birth-day of Chriſt*.

GOD promiſed *this day*, when He *ſaid unto the* Serpent, *The ſeed of the woman ſhall bruiſe thy head* (a).

The Patriarch *Abraham* (ſaith our Saviour) *rejoyced to ſee this day* *.

The Patriarch *Jacob* foretold *this day*, ſaying, *The Scepter ſhall not depart from Judah, nor a Law-giver from between his feet, untill* SHILOH (that is CHRIST) *come* (b).

The Prophet *Iſaiah* markes out *this day* as a ſpeciall (c) and wonderfull day; BEHOLD, *a Virgin ſhall conceive and beare a Sonne, and ſhall call his name Immanuell* (d). Nay, ſo raviſhed is he with the conſideration thereof, that he rejoyces with the Church, as if *the day of Chriſts Birth* were then come: *The People* (ſaith he) *that walked in darkneſſe, have ſeen a great light: they that dwell in the land of the ſhadow of death, upon them hath he ſhined. They joy before thee, according to the joy in harveſt, & as men rejoyce when they divide the ſpoile. For unto us a Child* IS *born, unto us a Son* IS *given* (e).

In the Prophecy of *Zechariah* (f), *Thus ſaith the* LORD *of Hoſts*, BEHOLD, *I will bring forth my Servant* (Chriſt) *the* BRANCH (g). *In that day ſhall ye call every man his neighbour under the vine, and under the figge-tree.* For at *the Birth of our Saviour the Prince of Peace*, there was peace throughout the whole world (h).

a Gen. 3. 14, 15. John 8. 56. Upon which Text read Biſhop *Andrews* Serm. and the Annotations of the Aſſembly of Divines.
b Gen. 49. 10. See *The Scriptures Harmony*, pag. 44, 45.
c *Quod dies, æquales omnes; quoad res, quæ in iis peraguntur una eſt præſtantior alia.* Hoſpin. de orig. Feſt. Chriſtian. c. 2.
d Iſa. 7. 14.
e Iſa. 9. 2, 3, 6.
f Zech. 3. 8, 10.
g *Cujus nomen eſt* Germen: *hoc eſt quod alii prophetæ præd. xerunt, vocaruntq;* Germen ut Iſa 4. 2. Germen Domini; & Jer. 33. 15. Germen David, *vel* Germen Juſticiæ. Quibus locis Chaldæus Paraphr. vertit *Meſſiam*. Vatab. in dict. locum.
h Iſa 2. 4. & 9. 6, 7, 8. & 11, 6, 7, 8, 9, 10. Paul. Oroſ. lib 6. cap. 21. Iſidor. Peluſiota. l. 4. Ep. 203. *Natalis Domini, Natalis eſt pacis.* Leo. Mag. in Solemn. Nat. Ser. 6. c. 5. Vict. Strigel. Schol. Hiſt. in Chro. Melanct. l. 2. de 3. Mon p. 419. Fnnc Chro. fol. 91. Genebr. Chro. p. 479.

This

This day the Apoſtle cals *the fulneſſe of time* (*i*) when *this day* came, men and Angels were filled with unſpeakable joy and admiration. BEHOLD, (*ſaid the Angel of the Lord unto the Shepherds*) *I bring you good tidings of great joy, which ſhall be to all people. For unto you is borne* THIS DAY, *in the City of David a Saviour which is* CHRIST THE LORD. *And ſuddenly there was with the Angel a multitude of the heavenly hoſt praiſing* God, *and ſaying, Glory to God in the higheſt, and on earth peace, good will towards men* (*k*).

i τὸ πλήρωμα τῶν χρόνων Gal. 4. 4. *Unus & idem Spiritus Dei, qui in Prophetis quidem præconavit, qui & qualis eſſet adventus Domini, in ſenioribus autem interpretatus eſt bene, quæ bene prophetata fuerant: ipſe & in Apoſtolis annuncia- & inhabitare intra ho-*

vit plenitudinem temporum adoptionis veniſſe, & proximaſſe regnum cœlorum, mines credentes in eum qui ex Virgine natus eſt Immanuel. Iren. adverſ. Hæreſ. l. 3. c. 25. *k* Luke 2. 10, 11, 13, 14.

Having then *the Patriarchs, Prophets, the people of* GOD, *and the* very *Angels* themſelves for an example of our *reverent joycing* at the day of Chriſts Birth: It is agreeable to the Word of GOD, and manifeſtly grounded thereon, that the *Feaſt* or *day of our Saviours Birth*, ſhould be celebrated with all poſſible joy and publique thankſgiving unto God.

That *this Feaſt was duly celebrated by the Chriſtians in all ages; and is approved by all Reformed Churches.*

THough we cannot with ſome (*a*) peremptorily affirm, that *the Feaſt of the Nativity* was kept by the Apoſtles; yet will we not with others (*b*) obſtinately deny it: Becauſe *the Apoſtles and other Chriſtians, as they uſed other things indifferent, ſo alſo they freely uſed Feaſts* (*c*), and might in probability uſe this; it being a Feaſt obſerved in the times of the Apoſtles. For CLEMENT, a glorious Martyr of *Chriſt Jeſus*, whom S. *Paul* reckons (*d*) amongſt his *fellow*

a *Perhibent, Apoſtolos, ut omnes illi dies quibus Servator noſter ad ſalutem atq; diſciplinam noſtram aliqua peregiſſet myſteria, ſacri eſſent, atq; aliud poſteros majori haberentur veneratione, eos primum religioſe coluiſſe quamdiu vixi ſſent. Cujuſmodi ſunt dies Dominici, Natalis, &c.* Polyd. Virgil. de invent. rerum, lib. 6. cap. 8. b *Perth Aſſembly refuted*, pag. 79, 80. c *Apoſtoli & alii Chriſtiani, ut aliis rebus adiaphoris, ita etiam feſtis libere uſi ſunt.* Magdeb. Centur. l. 1. c. 6. d As *Euſebius* ſaith, Eccleſ. Hiſt. lib. 3. cap. 4.

labourers in the Gospell, whose names are in the Bookes of life (e)) writes thus unto the Christian Church; *Brethren, keepe diligently Feast daies, and truly in the* FIRST *place the day of Christs Birth* (f).

e Philip. 4. 3.

f *Dies Festos agitate fratres, ac primum quidem Diem Natalis.* Clement. Const. Apost. lib. 5. cap. 12. This Author is cited by Mr. *Ley*, in his *Sunday a Sabbath*, pag. 167. and by Mr. R. *Byfield*, in his *Doctrine of the Sabbath*, p. 150. and by Doctor *Young* in *Dies Dominica*, pag. 82. and he is the onely Author cited by them for the Lords day in this first Age. Why should any grudge us the same Liberty?

In the second age.

From the yeare 100. unto 200.

TELESPHORUS, in his Decretall Epistle saith (g) *It is ordained that in the holy night of the Nativity of our Lord and Saviour, they doe celebrate Publique Church-services, and in them solemnly sing the Angels Hymne, because also the same night he was declared unto the Shepherds by an Angel, as the truth it selfe doth witnesse* (h).

g *Statutum est, nocte sanctæ Nativitatis Domini Salvatoris, Liturgias celebrent, & hymnum Angelicum in eis solemniter decantent, quoniam & eadem nocte ab Angelo pastoribus nunciatus est, sicut ipsa veritas testatur.* Telesph. Epist. decret. Tom. 1. Concil. pag. 117.

h Luke 2. 8. unto verse 20.

THEOPHILUS Bishop of *Cesarea* in *Palestine*, saith, that *We* OUGHT *to celebrate the Birth-day of our Lord, on what day soever the* 25. *of December shall happen* (i).

i *Domini natalem quocunque die 8. Calend. Jan venerit, debemus celebrare.* Magdeb. Centur. 2. cap 6. Hospin. de orig. Fest. Christ. Mens. Decemb. die 25. *Theoph.* Approved by M. *Perkins* 2. Vol. in his Demonstrat. of the Problem, p. 597.

In the third age.

From the yeare 200 unto 300.

CYPRIAN begins his *Treatise on the Nativity* in this manner; *The much wished for, and long expected Nativity of Christ is come, the famous Solemnity is come*; *and in the presence of her Saviour the holy Church throughout the World does render thankes and praises unto her Visitour* (k). From which words it doth most evidently appeare, (saith learned *Zanchy*) *That the Day of Christs Birth had been a Solemne Festivall to the whole Church, and was* ACCUSTOMED *to be kept Holy, before that time.* *

k *Adest Christi multum desiderata & diu expectata Nativitas, adest solemnitas inchytis & in præscutia Salvatoris grates & laudes visitatori suo per orbem terrarum sancta reddit Ecclesia.* Cypr. de nativit. Christi, Tom. 2. Approved by *Zanchy* in 4. præcept. q. 2. Thes. 2. and Mr. *Perkins* dd. ll. p. 492. * Vid. Zanch. ibid.

In the fourth age.

From the yeare 300. unto 400.

At NICOMEDIA (a City of *Bithinia*) *when the Festivall day of Christs Birth came, and a multitude of Christians of all ages, had assembled together in the Temple to*

celebrates

clebrate that Birth-day, Diocleſian *the Tyrant, having gotten as it were a fit time, and an advantageous occaſion, whereby he might accompliſh his madneſſe and fury, ſent men thither to incloſe the Temple, and to ſet it on fire round about; and ſo conſumed them all to aſhes, even twenty thouſand perſons* (l).

l *Apud Nicomediam quum natalis Chriſti feſtus adeſſet dies, & multitudo ætatis omnis, quæ Chriſti nomine cenſetur, in Templo Natalem eum celebraturæ convenirent, Dioclefianus tyrannus veluti opportunum tempus & lucroſam occaſionem nactus, per quam veſaniam & furorem ſuum adimpleret, miſit eo qui templum clauderent, & ignem circumcirca accederent; & ſic eos omnes viginti millium numerum explentes in cinerem redegit.* Niceph. Hiſt. Eccleſ. l. 7. c. 6.

Basil the Great, hath left us one Sermon which he preached on Chriſts Birth-day. *

* Baſil. Mag. Tom. 1. Fol. 466.

Nazianzen in an Oration *upon the day of Chriſts Nativity*, ſaith, *I am confident that the heavenly powers doe alſo this preſent day celebrate the Feaſt together, and leap exceedingly for joy; if verily they be endued with the love of* God *and men* (m).

m *Virtutes cœleſtes quoque hodierno die ſimul Feſtum celebrare, ac lætitia geſtire confido; ſi quidem hominum deiq; amore præditæ ſint.* Greg. Naz. Orat. 38.

Ambrose hath left us ſixe moſt Divine Sermons which he preached *on the Anniverſary day of Chriſts Birth* (n).

n Ambr. Serm. 12, 13, 14, 15, 16, 17.

Epiphanius *recordeth this day among the ſolemne Feaſts of the Catholique Church* (o).

o Epiph. libro, cui titulus eſt, *Compendiaria vera doctrina de fide Cathol. & Apoſt. Eccleſ. ad fin. lib. adverſ. Hæreſ.*

Hierome ſaith, *that the day kept in memory of our Lords Nativity, is the day on which the antient report runnes he was borne* (p).

p *Dirs, qua traditur natus.* Hieron. Tom. 9. pag. 82. G.

Valentinian, Emperour of the Weſt, Theodosius the Great, and his ſonne Arcadius, Emperours of the Eaſt, by Imperiall decrees authorized *the Feaſt of the Nativity* (q).

q Zaga Zabo, quoted by *Willet* in his Synopſ. 9. gen. controverſ. q. 8. p. 406.

In the fifth age.

From the yeare 400. unto 500.

Chrysostome hath one Homily or Sermon *on the day of Chriſts Birth* (r). Maximus Biſhop of *Tours* in *France* hath ſix (ſ). Leo the Great, hath ten (t). Chrysologus one (u). Fulgentius one (x). Hitherto are the daies of the *Pure and Apoſtolique Church* (y).

r Vide Chryſoſt. opera, poſt expoſit. cap. 1. Lucæ.

ſ Vide Homil. Hyemalis Maximi Epiſc. Turonenſ.

t Leo. Mag. in ſolemnit. Nativ. Dom.

u Chryſol. ſect. 172.

x Fulgent. Hom. l. 1.

y *Eccleſiæ Apoſtolicæ nomine intelligo, uſq; tempora Gelaſii Epiſc. Rom.* An. Dom. 495. Zanch in 4. præcept. Theſ. 2. de dieb. feſtis.

Now that *the Birth day of Christ* was duly solemnized from the first 500. yeares downward (z), even to the times of *Reformation*, is as cleare as the Sunne at noone day (a): And therefore we shall omit the proofe thereof, (esteeming it no lesse ridiculous then unprofitable, to insist on that which no man denies) and come directly unto the *Reformed Churches*, whose judgement and practice in this particular, we shall faithfully deliver; that the mouthes of all such may be stopt, who under a false and vaine pretence of seeking *an Uniformity in Discipline With other Reformed Churches* (b), doe defame and endeavour to suppresse the most antient and commendable observation of this and all other Feast-daies whatsoever.

z *Justin* Emperour of the East, about the yeare of salvation, 523. decreed, that the Feast of the holy Nativity of Christ should be observed. *Niceph. Hist. Eccles. l. 7. c. 28.*

a See the Magdeburg Centuriatours in every Century, c. 6.

b *Perth* Assembly refuted, pag. 85, 86.

The Churches of HELVETIA, or *Switzerland*. *We* (say they) *give no way at all to Jewish observances and superstitions; for we believe not, that one day is more holy then another; but we celebrate the Lords day, not the Sabbath, freely and unconstrained. And those Churches we exceedingly approve of, which according to Christian liberty, doe religiously celebrate the memory of our Lords Nativity, Circumcision, Conception, Passion, Resurrection, Ascension into Heaven, and the sending downe of the Holy Ghost upon his Disciples* (c).

c Harmon. Confes. Sect. 16. Confes. Helvet. poster. c. 24.

The Churches of BOHEMIAH. *Many of the ancient Ceremonies* (say they) *and such as were brought in by custome, so neare as may be, are retained among us even at this day: of this sort be certaine daies appointed for Feast-daies and Holy-daies; as the Lords day, the Nativity of Christ, &c.* (d)

d Confes. of *Bohemia*, chap. 15.

The Church of BREMEN keepes the Festivall day of *Christs Birth* (e).

e See the second Register in the end of the Psalms, translated by *Ambr. Lobwasser.*

The Church of AUSPURG. *As for us we teach that those traditions are not to be condemned, which command nothing against the Lawes of God, and have a civill use and end; namely, such as are ordained to this end, that things might be done orderly in the Church. Of which sort are the traditions about Holy-daies, the Lords-day, the Nativity, &c.* (f)

f Confes. of *Ausburg*, Art. 4.

The Churches of SAVOY, POLAND, HUNGARY, SCOTLAND, (g) FRANCE and THE LOW-COUNTRIES, *doe allow the Feasts that belong to Christ; his Nativity, Circumcision, Passion, &c.* *

g Ley. *Sunday a Sabbath*, pag. 173.

* Dr. *Rainolds* conf. with *Hart.* c. 8. d. 2. Vid. Harm. Confes. in Catalogo Confessionum.

The

The Churches of DENMARK, SWEDEN, and all other LUTHERAN Churches, doe solemnly observe the Feast of *the Nativity of Christ*, and on that day use proper Hymnes of thanksgiving, made by *Martin Luther* himselfe (g).

The Church of GENEVA, *does celebrate the day of the Nativity* (h).

In FRANCE *their most notable Preachers give the Communion on that day; as did also the antient Primitive Churches throughout the World* (i). *So did the* SCOTTISH *Church also for* 800. *yeers after Christ, before ever it was polluted with Popery* (k).

ZUINGLIUS, Rector of the Church of *Zurich*, accounts the *Birth day of our Lord* amongst those Holy-dayes, which he would have observed (l).

ZANCHY, Professour of Divinity in the University of *Heydelberg*, & an eminent Father of the Protestant Church, expressely affirmeth, *Though the Church of Christ be at liberty to choose unto her selfe what dayes she should have to be sanctified*, or set apart unto holy uses; *yet it is better, more worthy of praise, and more profitable to sanctifie those which the Ancient, the Apostolique, and the purer Church hath also accustomed to sanctifie; the day of Christs Birth, Passion, Resurrection*, &c. (m)

POLANUS, Professor of Divinity in the University of *Basil*, placeth *the Feast of the Nativity of Christ* under the title of *The Anniversary Feasts of the New Testament*; which he defines to be, *Holy times appointed among Christians for the worship of God in publique*; That is, *For to maintaine the consent of faith amongst themselves by the preaching of Gods Word, and the use of the Sacraments, and With one accord to yeeld due worship unto God, in the sacrifice of thanksgiving, prayers and almes* (n).

g See the Psalmes, Hymnes, and spirituall songs of Dr. *Martin Luther*, commonly used in their Churches.

h *Perth* Assembly refuted, pag. 85.

i Ambros. Serm. 17. *Alii quotidie communicant corpori & sanguini Dominico, alii certis diebus accipiunt; alibi nullus dies intermittitur, quo non offeratur, alibi Sabbato tantum & Dominico, alibi tantum Dominico: Et si quid aliud hujusmodi animadverti potest, totum hoc genus rerum liberas habet observationes.* Aug. Ep. 118.

(k) See the life of *Will: Cowper* Bishop of *Galloway*, p. 12.

(l) Zuingl. Tom. 1. Art. 25.

(m) *Quanquam Ecclesia Christi liberum est, quos velit, dies sibi sanctificandos eligere; honestius tamen est, laudabilius, atq; utilius, eos sanctificare, quos etiam vetus atq; Apostolica puriorq; Ecclesia sanctificare solita est; nempe, Diem Natalis, Passionis, Resurrectionis Christi, &c.* Zanch. in 4. præcept. de diebus Festis, q. 2. Thes. 2. & sequent. *Item*, in confess. Christ. Rel. c. 25. sect. 30.

(n) *Tempora sacra cultui divino inter Christianos destinata publice, ——— ad alendum fidei consensum inter ipsos per prædicationem verbi Dei & usum Sacramentorum, & exhibendum unanimiter cultum Deo debitum in sacrificio gratiarum actionis precum & eleemosinarum.* Polan. Syntag. Theol. lib. 9. cap. 35.

JOHN GERHARD, Professor of Divinity in the University of *Jena*, hath gathered together many excellent and godly sentences out of the antient Fathers for the furtherance and help of our meditations *on the day of Christs Nativity* (o).

And what shall we more say? For the time would faile us to tell of *Bullinger*, (p) of *Bucer*, (q) of *Ursin*, (r) of *Hemingius*, (s) of *Chytræus*, (t) of *Hooker*, (u) of *Andrews*, (w) of *Rainolds*, (x) and many others, famous for piety and learning, who by their Sermons, Writings, Examples, have justified the yeerly Observation of *Christs Birthday*.

Wherefore seeing we are compassed about with so great a cloud of witnesses, we must according to the truth affirme, *That the Celebration of this Feast is confirmed by the judgement and practice of the Christian Church in all ages.*

o *Ex vetcribus Ecclesia doctoribus collegi.* Gerhard. Aphoris. Epist. Ded. & p. 63. usque ad pag. 70.
p *Bulling.* Decad. 2. Serm. 4.
q *Bucer.* in Math cap. 12. loc. de feriis.
r *Ursin.* Tract. Theol. in 4. Præcept.
s *Heming.* in lib. Homil.
t *Chytræus* in Dispasit. Epist. sub initio.
u *Hook.* Eccles. Pol. l 5
w Bishop *Andrews* his Sermons.
x *Rainolds* Confr. with *Hart.* c. 8. divis. 2.

SECT. VI.

That *our Saviour was borne on the* 25. *day of* December.

FOr the right understanding of this Position, we must know, that *Julius Cæsar*, 44. yeares before the Birth of *Christ*, (a) observing the falsenesse of the Accompt then in use, ordained the year to consist of 365. dayes and 6. houres, which 6. houres in 4. yeares made 24. houres, or a day Civill, and were added unto the end of *February*: By reason whereof every fourth yeare contained 366. dayes, and was called *Annus Bissextilis*, the Bissextile or Leap-year, because the sixth of the Calends of March was twice written (b).

This Accompt for many yeares seemed to have no *sensible* errour; (c) yet in progresse of time it was discovered to be not so exactly agreeable with the *naturall motion* of the Sun. For the *Julian* yeare exceeding the true *Solar* yeare 10. minutes and 48. seconds, caused the *Equinoxes* and *Solstices* yeerly to change their places and fly back so many minutes and seconds. Whereupon Pope *Gregory* the XIII. by

a Bucholz. Ind. Chronol. pag. 114. 115.
b *Nam. 24. Februar. divi Matthiæ vigilia celebratur atque it festus dies 25. differtur nihilo secius tam dio vigiliæ, quam die festo 6. Calend. Martias dicitur.* Vide Compendium Pier. Valerian. Bellunens. sphæram pag. 223.
c *Sol abscindit circulum signorum in 365. diebus & quarta unius diei præterrem modicã, quæ nullius est sensibilitatis.* Spher. Johan. a Sacrobosco, c. 4.

by the advice and direction of *Antoninus Lilius*, and other excellent Mathematitians, in the yeare of *Christ*, 1582. did correct the Calender; making the yeare to consist of 365. dayes, 5. houres, 49. minutes, 12. seconds: (*d*) And that the *Vernall Equinoxe*, which then was on the 11. day of March, might be reduced unto the 21. of March, as it was at the time of the first *Nicene Councell*, (e) *he commanded* 10. *dayes in the month October*, viz. *from the* 4. *day to the* 14. *to be left out*; *so as the* 4. *day of the month was accounted for the* 14. *day* (f). Hence it comes to passe, that the new Accompt is alwaies 10. dayes before the old.

But as to the precise *day of Christs Nativity*, both Accompts are erroneous: For if we summe up the excesse of the *Julian* yeare (which is, as we said, 10. minutes and 48 seconds) from the time of *Augustus Cæsar*, when our *Saviour* was borne, untill the yeare 1643. we shall finde that the *Winter Solstice* is gone back from the 25. day of *December*, (*g*) 12. dayes 7. houres, 44. minutes, 24. seconds: And therefore the *Gregorian* Accompt (being grounded on the *Nicene Councell*, when as it should have been reduced to the time of Christs Nativity) erreth almost 2. dayes; but the *Julian* Accompt more then 12. dayes; and which is so much worse, is going every year farther and farther from the truth (*h*). Nevertheless we grant that the *Julian* Accompt, though it remaine un-reformed, may yet for some hundred of yeares be used without any grosse and palpable disordering of the times.

d Eustach. Phyl. parte 2. Tract. 1. de Mundo & Cœlo. quest. 6.

e An. Dom. 325. according to *Bucholzerus*, but 320. or 322. according to others.

f Fussit Papa in mense Octobri à 4. usq; ad Octob. 14. præterire dies 10. ita ut quartus mensis dies haberetur pro decimo quarto die: ut æquinoctiorum ac Solstitiorum dies reducerentur ad antiquas illas metas, quas in Concilio Niceno determinarunt S. S. Patres. Bucholz. Ind. Chron. pag. 714.

g Tempore Augusti Octaviani, ut observat Plinius, brumæ dies vigesimo quinto decembr. erat: quo die natus est Christus assertor noster. Valer. Bellunen. compend. in Sphæram, p. 224. In the time of *Augustus Octavian*, as *Plinie* observeth, the shortest day was on the 25. of *December*, on which day Christ our Redeemer was borne.

(*h*) *Nisi annus aliquando corrigatur futurum olim est, ut salutis nostræ natalitii dies, qui brumales olim erant, in vernum tempus invadant, Pascha in æstatem.* Valer. Bellunens. d. l.

Having now laid open, wherein and why these Accompts differ, as also how they may with ease be reduced unto the just and exact day of *Christs Nativity*; we proceed to the proof of that wherein both Accompts agree, (i) *to wit, That Christ was borne on the* 25. *day of December*, which we shall evidence by the clear testimonies of the Fathers and other approved Writers, Ancient and Moderne.

i Vide Calend. Julianum & Rom. *Baron.* apparat. ad annal. Eccles. sub finem. *Genebr.* Chron. lib. 3. pag. 479. *Gualterius* Tab. Chronograph. à Christo nato, fol. 2. *Gordon Lesmor.* Chr. Tom. 2 in Appar. c. 4.

AMBROSE his expression is divine & elegant,(k) *Length of nights had possessed the whole day, had not the comming of Christ shined gloriously in the very shortnesse of daies: Who, as by his Birth he dispelled the darknesse of mens sins, so also in the day of his Nativity he cut off the darknesse of night; and by one and the same rising brought light as well to men as days. Whence it is no marvaile if the day increaseth, which is cloathed with a double splendour of brightnesse.*

AUGUSTINE saith (l) *John was borne as the Church by tradition teaches, on the 24. day of June, even when the dayes begin to shorten;*(m) *but our* LORD *was borne on the 25. day of December even when the dayes begin to lengthen. Hear* John *himselfe confessing; He must increase, but I must decrease* (n).

CHRYSOSTOME, *that wise Interpreter of the secrets of God, the eye of the Church in Byzantium* (now called Constantinople) *and of all other Churches* (o) after an exquisite debate of this point, concludeth thus. *Christ, who at the Nativity of* John *had now been conceived three months in the pure and undefiled womb; to the end that he himself also should fulfill nine months according to the course of humane birth, there remained for him six months more; which six months are from the 24. of* June *unto the 25. of* December. *And when nine months were ended, in the beginning of the tenth,* CHRIST *was borne in the world* (p).

k *Occupaverat totam diem noctium longitudo, nisi in ipsa dierum brevitate Christi refulsisset adventus: qui sicut ortu suo humani generis peccatorum tenebras discussit, ita & die Nativitatis suæ caliginum tenebras amputavit, & uno eodemque ortu lucem pariter intulit & hominibus & diebus. Unde non est mirum si crescit dies, quæ gemino fulgoris splendore vestitur.* Ambros. Ser. 13.

l *Johannes natus est, sicut tradit Ecclesia, Octavo Calendas Julias, cum jam incipiunt minui dies. Dominus autem natus Octavo Calendas Januarias quando jam incipiunt crescere. Audi ipsum Joannem confitentem:* Illum opportet crescere, me autem minui. August. in Psal. 132. & de Trin. lib. 3. c. 5. *m* According to the true accompt; from which the *Iulian* hath varied nore then 10. dayes, as we shewed before. *n* John 3. 30.

(o) Ὁ τοῦ Θεοῦ αὐπορρήτων σοφὸς ὑποφήτης Ιωάννες, ὁ τῆς ἐν Βυζαντίῳ ἐκκλησίας καὶ πάσης ὀφθαλμὸς. Isid. Pelusiota lib 1. Epist. 156. p *Christus qui in nativitate Ioannis jam trium mensium incorruptæ vulvæ fuerat conceptus, supererant ei, ut & ipse secundum humanam nativitatem suppleret menses novem, alii menses sex, qui nunc est Octavo Calendas Iulias in Octavo Calendas Ianuarius sunt menses sex. Quibus suppletis novem mensibus, initiante decimo Christus mundo natus est.* Vide Chrysost. expos. cap. 1. Lucæ.

OROSIUS saith, *Christ was born on the 25. day of* Decemb: *when all increases of the ensuing yeer do first begin* (q).

BERNARD saith, *Christ was born in winter, he was born in the night* (r).

q *Natus est Christus* VIII. *Kalend Ianuarii, quando primum incrementa omnia anni venientis incipiunt.* P. Oros. lib. 7. cap. 2. r *Hieme natus est, nocte natus est Christus.* Berna. in Nat. Dom. Serm 3.

NICE-

NICEPHORUS saith, (s) *It was then the* 25. *day of* Dec. *when, O thou* WORD OF GOD, *the unspeakable mystery of thy goodnesse and love towards mankind, and the exceeding great mystery of thy marvelous Birth was accomplished.*

CHEMNITIUS saith, *It is the common opinion that the* 25. *day of* December *should be hallowed for a remembrance of the day of our Lords Nativity.*

GENEBRARD hath shewed *out of their own Accompts and Kalenders, that the Egyptian and Greek Churches did celebrate the Birth-day of Christ as we doe, on the* 25. *day of* December (u): So did *the Arabian, Persian, and Syriack Churches,* as learned Master *Gregory* hath fully proved (w).

And though concerning this matter the Scriptures have given no peremptory determination, (for then dispute were impious, and tradition needlesse) yet so farre are they from being repugnant, that upon a judicious examination they will appeare very consonant thereunto.

When our *Saviour* was baptized of *John, he began to be about thirty yeares of age,* saith Saint *Luke* (x). Had he onely said *he was about thirty yeares,* we might have conceived him to have been as well somewhat more as lesse: but by adding these words, *He began to be,* the Evangelist implies that he was not full thirty yeares, and yet that he wanted but little, perhaps one day or two; for he was well nigh, *he* BEGAN (saith he) *to be about thirty yeares of age.* And indeed the entring into his Ministry at the time of his Baptisme (which all men grant he did) (y) is a sufficient proofe that he wanted very little and no considerable time of being *Thirty yeares old* (z)

s *Vigesimus & quintus tum mensis Decembris erat dies, quam ineffabile pietatis & amoris erga genus humanum tuæ, Verbum Dei, maximumque inenarrabilis partus perficitur mysterium.* Niceph. Hist. Eccles. lib. 1. c. 12.

t *Vulgaris opinio est, 25. diem Decembris esse memoriæ Natalis Domini sacrum.* Chem. Harm. Evang. cap. 8.

u Genebr. Chron. l. 2. p. 266, 267.

w See his *Notes and Observations,* chap. 34.

x Luk. 3. 21. 23.

y Beroald. Chron. l. 3. cap. 1. Chemnit. Harm. Evangel. in Prolegom. c. 3. z Polan. Syntag. Theol. lib. 6. c. 55. Becan. Loc. commun. 47. sect. 37. z Numb. 4. 23. 30. 47. *Siquis triginta ætatis annos non* impleverit, *nullo modo presbyter ordinetur, etiam si valde sit dignus; quia & ipse Dominus tricesimo anno baptizatus est & cœpit docere.* Mart. Brach. lib. can. Græc. c. 20.

After his Baptisme *immediately the spirit driveth him into the wildernesse* (a). And though *beyond Jordan* (b) there were many Wildernesses at hand: yet let us admit for his journey 5 dayes.

He was there in the Wildernesse (c). 40 dayes.

a Mark 1. 12.
b John 1. 28.
c Mat. 4. 1. 2. Mark 1. 13. Luk 4. 2.

When

When those dayes were ended the Devil taketh him up into the holy City, and setteth him on a pinacle of the Temple: Afterwards, *taketh him up into an exceeding high mountaine, and sheweth him all the Kingdomes of the world, and the glory of them in a moment of time* (d). For which (though for ought we know these temptations might be within the space of one day) yet we admit 2 da.

d Mat. 4. 5, 8. Luke 3. 5.

The Devill having *left him*, Christ returneth unto *Bethabara beyond Jordan, where John was Baptizing* (e). For which let us admit, as we did for his progresse 5 da.

e John 1. 28.

He was with *John* (f) 3 da.

f The first day is expressed, Joh. 1. ver. 26. The second, ver. 29. The third, ver. 35.

The day following, he began his journey towards *Cana of Galilee* (g); a Towne distant from *Bethabara* 66 English miles (*h*). For which let us admit 6 da.

g Compare Joh. 1. 43 with chap. 2. 1. h According to the descriptions of *Canaan* set forth by Mr. *John More*, and Mr. *John Speed*, which are of all others the exactest.

i John 2. 1.

There was a marriage in the said Cana (i), after his comming thither 3 da.

And because we read of a marriage-feast that *lasted seven dayes* (k), we shall admit that this feast also, (though probably it was not so long) lasted 7 da.

k Judges 14. 10, 17.

After this marriage feast, *that is*, when this feast was ended, *Christ went downe to Capernaum* (l); a Town distant from *Cana of Galilee* neer 30 English miles. For which journey let us admit 3 da.

l John 2. 12.

He continued not there many dayes (m): let us grant 6 da.

m John 2. 12.

Then *the Jewes passeover was at hand, and Jesus went up to Jerusalem* (n); distant from *Capernaum*, 72 English miles. For which journey let us allow 8 da.

n John 2. 13.

He was at *Jerusalem* some certaine dayes before the *Feast of the Passeover* (o): let us admit 4 da.

In all 92 dayes.

o Compare John 2. ver. 14 with ver. 23.

These summed up, amount unto 92 dayes, or 3 months; so that (if conjectures guided by reason doe not very much fail) our Saviour at the first Passeover after his Baptisme was 30 yeares old, and about 3 months: At the second Passeover (*p*) was 31 yeares old, and about 3 months: At the third Passeover (*q*) was 32 years old, & about 3. months: At

p John 5. 1.
q John 6. 4.

At the fourth Passeover (r) was 33 yeares old, and about 3 moneths: (s) on the eve whereof he was crucified, which the Jewes call *the Preparation day*; (t) and was the 25 day of *March*. (u) Now accompting 92 dayes backward from the 25 day of March, the Birth-day of our Saviour will fall neer the 25 day of *December* according to the testimonies of the Fathers and Writers before alledged, and the tradition of the Churches of God.

Howbeit of late there are risen up a sort of wild-braind Zelots; who carried on with an earnest desire of introducing all manner of novelties (whereby *the antient and Apostolicall Church of England** might be rendred contemptible) have buzzed into the heads of some ignorant people, that Christ was born in the moneth of *September*, when the Sun entring into *Libra* makes the second *Equinoctiall*. An opinion not dreamed of, untill *Beroaldus* published his *Chronology*: (y) and it is worth our paines to observe, how well the Master and Schollars do agree touching the age of our Saviour.

Beroaldus saith, that Christ lived 32 yeares and a halfe: * And by those words of Saint *Luke*, *Jesus began to be about thirty yeares of age*, (a) he understands he was almost 29 yeares old: As if when the Scriptures expresse *about* 5000. (b) their meaning was, *almost* 4000. But his prime Schollar noting the absurdity of this exposition, grants Christ to be 30 yeares old at his Baptisme; yet by coyning one Passeover, he out-runs the truth, and makes him to have lived 34 yeares and an halfe. (c) Others affirme, that he was about 33 yeares old when he suffered: (d) which expression does best please these Doctours; for whether he were 32 and an halfe, or 33 and a quarter, or 33 and an halfe; yet still they are in the right who say, he was *about* 33.

And because they cannot produce so much as one poore stumbling Writer for the countenancing of their parodoxes, they endeavour to subvert the common and Orthodoxe opinion by cavils, halfe-reasons, and forgeries: whereof we shall here by way of objection, deliver a just and exact catalogue, faithfully collected.

r John 13.1.

s See the Scriptures Harmony, p.46,47.

t Mat 27. 62. Mar. 15.42 John 19.31.42.

u *Octavo Calendas Aprilis conceptus, quo & passus.* Aug. de Trin. l.4.c. 5. *Conceptus & passus Christus mense Martio 8. Calend Aprilis.* Chrysost. Expos. c.1. Lucæ.

* Usserius Archiep. Armach. de Britan. Eccles. primordiis. c.1

y Anno Dom. 1577.

* *Certe mortuum illum fuisse pro nobis in cruce oportet anno Tiberii 18. tum quum ætatis annum ageret 33. id est, quum annos complevisset triginta duos & dimidium.* Beroald. Chro. l.3. c.8.

a Αὐτὸς ἦν ὁ Ἰησοῦς ὡσεὶ ἐτῶν τριάκοντα ἀρχόμενος. *Luk.* 3. 23.

b ὡσει πενταχισχίλιοι. *John* 6. 10.

c Scalig. de emendat. temporum, l. 6.

d Wolph. Chron. l. 1. *H. Broughtons* Consent of Scripture.

THE FIRST Objection. *In the midſt of the weeke, he ſhall cauſe the ſacrifice and the oblation to ceaſe* (e). *The Prophet ſpeaketh here of the laſt weeke of the* LXX. *which if you divide into two equall parts, you ſhall find the middle of it to be in the ſeventh month of the fourth yeare, becauſe the weeke ends in the month* MARCH, *wherein our Lord ſuffered* (f). Therefore our Saviour was baptized, and conſequently borne in *September*.

THE Anſwer. Chriſt may be ſaid to *cauſe the ſacrifice and the oblation to ceaſe*, two manner of waies: either *by way of conſummation*, or, *by way of preparation*. 1. By way of *conſummation*; and this was not *in the midſt*, but in the end *of the* laſt *weeke by the ſacrifice of himſelfe* g: implied in thoſe words *Conſummatum eſt, it is finiſhed* h; and alſo by *the vail of the Temple rent in twaine* i. 2. By way of *Preparation*; and this was either IMMEDIATLY by himſelfe, when he was baptized and entred into his Miniſtry; being *neare the midſt* k, but not preciſely *in the midſt of the* laſt *weeke*. For by the fore-going particular examination of the daies, we have ſufficiently ſhewed, that the time betwixt the Baptiſme of Chriſt, and the next Paſſeover, cannot with any probability be extended beyond the ſpace of 3. months. Or MEDIATLY by his fore-runner, herald, and *Meſſenger*, *John the Baptiſt*, who *preaching the Baptiſme of repentance* l, did ſo *prepare the way of the Lord*, that all *ſacrifices*, *oblations*, Legall rites and ceremonies, were afterwards without ſcruple forſaken and abandoned. Hence our Saviour ſaith, *The Law and the Prophets were untill John* m: and thus *in the midſt of the* laſt *weeke*, Chriſt preparatively by *John cauſed the ſacrifice and the oblation to ceaſe*; For *John* the Baptiſt began to preach in the month *September*, ſoone after the Feaſt of Trumpets n.

e Dan. 9. 27.
f *In dimidio hebdomada ceſſare faciet ſacrificium & oblationem. Loquitur hic Propheta de ultima hebdomada, quam quia deſinit in menſe Niſan, quo paſſus eſt Dominus, ſi dividas in duas partes æquales, medietatem ſuam in anni quarti menſe Tiſri habere deprehendes.* Beroald. chron. l. 4. c. 2.
g Heb. 9. 26. & chap. 7. 18. 19. & chap. 8. 13. Coloſſ. 2. 17. *Sacrificia externa & typica omnia Chriſtus ſuo ſacrificio implevit & abrogavit.* Polan. Syn. Theol. l. 9. c. 30. Urſin. explicat. catechet. quæſt. 92. ſect. 3.
h John 19. 30.
i Mat. 27. 51. Mark 15. 38. John. 4. 23. *Velum templi fiſſum eſt in duos partes à ſummo uſq; ad imum ut indicaretur abrogatam eſſe typicam ingreſſionem Summi Sacerdotis Levitici in ſanctum ſanctorum & deinceps inutilem fore, una cum aliis ceremoniis Legalis ſacerdotii.* Polan. Syntag. Theol. lib. 6. cap. 18.
k The Scriptures Harmony, pag. 48.
l Mark 1. 2, 3, 4.
m Math. 11. 13. Luke 16. 16. *Joannes Baptiſta Anno 15. Tiberii Cæſ. vocatione divina excitatus pœnitentiam prædicare incipit, veteris Teſtamenti abrogationem inſtituto Baptiſmo ordiri.* Bulchoz. Ind. Chronol. pag. 145.
n Levit. 23. 24. Numb. 29. 1. Func. Comment. in Chronolog. lib. 2.

THE SECOND Objection. *John was conceived* presently *after Zacharias had executed the Priests office before GOD in the order of his course* o; who was *of the course of Abia* p, *the eighth course of the Priests* q: But the eighth course of the Priests fell in the end of *June*; for every course continued a fortnight, and eight fortnights make foure months; which four months (accounting from the beginning of *Abib*, now called *March*, *the first month of the yeare* r) will end in *June*: Therefore *John* was conceived in *June*; and by consequence, not Christs Birth, but his Conception (which was six months after *Johns* s) must be in *December*.

THE Answer. We grant the *Major*; but the *Minor* is notoriously false: For First, The Priests course was *weekly*, and continued *from Sabbath to Sabbath* t.

Secondly, It supposeth that the Priests courses and the yeare began together; which is against common sense; for there being but 24. courses, (*u*) it must needs be that at the end of the 24th. course, the first began, and so could have no relation to the month or time of the yeare.

Thirdly, it supposeth that the month *Abib*, was wholly the same with our *March*, which is contrary to all Writers; who doe at the most admit that *Abib* tooke part of *March*, and part of *Aprill* (x); And sometimes (saith *Willet*) *it may be all without March*; *as, when the Hebrews every third year put in a month to make the yeare agree with the course of the Sunne*. y

Wherefore the said Argument being built upon so many falsities and uncertainties, can conclude nothing. And, herein our Opposite *Beroaldus* speakes very ingenuously, both for himselfe and his faction; *We* (saith he) *doe neither understand when the course of Zacharias was, nor how long it lasted*. *

THE THIRD Objection. *Clemens Alexandrinus writeth, that they who very curiously have sought after the yeare and day of our Lords Birth, have referred it some unto the 25. day of the month of May, some unto the 25. day of April* o. Therefore in his time p the day of Christs Birth was not certainly knowne q.

o Luk. 1. 8. 23, 24.
p Luk. 1. 5.
q 1 Chron. 24. 10.
r Exod. 12. 2.
s Luke 1. 36.
t 1 Chron. 9. 25. Joseph. Antiqu. Jud. l. 7. c. 11. Godwins *Moses and Aaron*, l. 1. c. 5. The Annot. of the Assembly of Div. on 1 Chron. 24. 9.
u 1 Chro. 24. 18.
x See the Vulgar Notes on Exod. 12. 2. Godwins *Moses and Aaron*, l. 3. c. 1.
y *Willets* six-fold Com. on Exo. 12. q. 5
* *Zacharias ad Abiæ familiam pertinebat, cui sorte octavo loco ministerium obeundum erat in Sacrario: sed quando aut quamdiu, non intelligitur à nobis.* Beroald. Chronic. l. 4. c. 2.
o *Eos qui curiosius annum nati Domini & diem requisierunt, partim retulisse ad vigesimum quintum diem mensis πάχων Ægyptiorum, partim retulisse ad vigesimum quintum diem, φαμενὼθ. scribit.* Clem. Alexandr. strom. lib. 1.
p About the yeare of the Lord, 195.
q *Beroald.* Chron. l. 3. c. 8. *Scalig.* de emendat. Temp. l. 6. *Calvisius* Isag. Chronolog. c. 46.

THE Anſwer. If this argument be good, then there is no point either in Divinity or Philoſophy *certainly knowne*; becauſe there is no point which is not through ignorance, wilfulneſſe, or an itching affectation of ſingularity by ſome contradicted; at leaſt queſtioned. Howſoever, had theſe *curious ſearchers* ſhewed us where S. *Luke* ſaith, that *Chriſt was conceived in the ſixth month of the Legall yeare*, we would have concluded with them, that Chriſt was borne either in *May*, by reckoning from *Auguſt excluſively*; or in *April*, by accompting from *Auguſt incluſively*: but there can be nothing more certaine then that they are miſtaken. For the Angell *Gabriel* does directly ſay, *this is the ſixth month* (not from the beginning of the year, but) *with her, who was called barren*[r]; that is, from the conception of *John the Baptiſt*. Nor does *Clemens Alexandrinus* afford theſe *ſearchers* any more credit then the bare mentioning of their groundleſſe phanſies; which truly is more then they deſerved.

[r] Luke 36.

THE FOURTH Objection. *It was the cuſtome of the Church of* Alexandria *to celebrate the birth of* John Baptiſt, *at the firſt time when that Solemnity was there brought in, on the* 23. *day of* Aprill; *as* Cyrill *reporteth in an Homily upon that ſubject*. And if *John* the *Baptiſt* was borne in *Aprill*, then could not *Chriſt* be borne in *December*, (*ſ*) there being but 6 Moneths between their births (*t*).

[ſ] Iſ. Caſaub. Exercitat. 1. cap. 25.
[t] Luke 1. 36.

THE Anſwer. All the Homilies of *Cyrill*, uſually ſtyled *his twelve Bookes of Comments upon John*, are both by Proteſtants and Papiſts accounted of very little or no authority. For, it is certaine that one *Jodocus Chiſtoveus* wrote 4. bookes of thoſe twelve, and ths reſt are held *dubious* and much unlikely to be *Cyrils* (*u*). Nor is it probably true, that the Church of *Alexandria* ſhould once celebrate the Birth-day of *John* Baptiſt in *Aprill*; ſeeing *the Egyptian Churches* (of which the Church of *Alexandria* was the chiefe) *did ever maintaine that Chriſt was Borne on the* 25. *day of* December, *and yeerly kept that day Feſtivall in memory thereof* (w). Beſides, the words here alledged (be they *Cyrils*, or be they not) doe no way impugne us, for in regard that the Church of *Alexandria* forſook the Obſerva-

[u] *Perkinſ.* præpar. ad Demonſtrat. Problem. Anno Chriſti 430. *Bellarm.* in Catalog. Eccleſ. ſcriptorum.
[w] *Genebr.* Chronol. l. 1. p. 266. 267. after *Gregories* Notes and Obſervat. cap. 34.

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tion of the 23. of *Aprill* which *at first* they Observed, it is apparent they found themselves in an errour: And in regard they afterwards constantly celebrated the birth of *John* Baptist on the 24. of *June* (which our Adversaries themselves acknowledge,) (*x*) it must needs be, that they judged the Greek and Latine Churches to be in the right.

THE FIFTH Objection. *Bede* affirmes, that *the Indictions began on the 24. day of September* (*s*); and that *our Lord was borne* (Indictione quarta ineunte) *When the fourth Indiction began:* Therefore Christ was borne on the 24. day of *September* t.

THE Answer. *Bede* does not say, that *our Lord was borne* when the fourth Indiction began, but *in the fourth Indiction, according to Dionysius* u; which words are too generall for us to conclude thence the yeare of *Christs* Birth, much lesse the month, least of all the day. And yet considering that *an Indiction is the space of* 15. *yeares* x, he might very well have said so; though Christ was not borne till the end of 3. months after the first day of the *Indiction*: As we say frequently, that such a thing was or hapned in the beginning of our *Kings* reigne, though it were 3. 6. or 10. months after the first day of His reigne.

THE SIXTH Objection. Taxes and Collections of Tribute began on the 24. day of *September*; as appeares by the *Indictions*, which were instituted *to beare accompt of the payment of tribute* y: Therefore *Augustus Cæsars Decree* at our Saviours Birth, *that all the world should be taxed, went out* (*z*) on the 24. of *Sept.* and so *Christ* was born on that day *a*.

THE Answer. We deny the Argument: For it is a most absurd inference, *viz.* because the ordinary and yeerly taxes, collections of tribute, and Indictions (which were invented in the time of *Constantine* the Great, and *ordained by Him* 312. *yeares after Christ* b) began on the 24. day of *September*; therefore that extraordinary and most remarkable taxe Decreed by *Augustus Cæsar* when our Saviour was born, began on the same day. Nay, here is a cluster of absurdities: For if the issuing forth of *Cæsars* Decree, and our Saviours Birth were on the selfe-same day, then was the Decree

x If. Casaub. l. dd.

s *Incipiunt Indictiones ab VIII. Calendas Octobris, ibidemq; terminatur.* Beda libro de ratione Temporum, c. 46.

t Beroald. Chron. lib. 3. c. 8.

u *Quarta indictione secundum Dionysium natus est Dominus.* Beda lib. dd. c. 47.

x *Indictio est spacium quindecim annorum.* Bulchoz. Chronol. pag. 131.

y *Hoptons* Concordancy of yeares, c. 32.

z Luke 2. 1.

a Beroald. ibid. m.

b *Æra indictionum Cæsarea, in scriptoribus Græcis usitatissima, incipit 24. Septembris, Anno Christi, 312. instituta fuit à Constantino Magno.* Bulchoz. Ind. Chronol. p. 212. Calvis. Isag. Chron. c. 9. *Cyclus indictionum institutus est in Concilio Nicæno, qui post quindecem annos in orbem redeat. Romani hanc æram indictionum incœperunt à Calendis Jan. sequentibus: quos, & nos hodie sequimur.* Alsted. 2. Chronol. Epocharum sect. 6.

sent from *Rome* to *Nazareth*, above a 1000 miles distant, and from Nazareth *Joseph* with (*Mary his espoused Wife great with child* c, and expecting every houre to be delivered, must forthwith post 95. English miles unto *Bethlehem*, all in one day. But who knowes not that *Errour begets Errour* ?.

Luke 2.4.5.

THE SEVENTH Objection. *A Jew* d *would not soone believe that a Wise Emperour as* Augustus *was, would command poore men to come in Winter to their own Townes. Neither was it the fit time for the Shepherds to be in the field. And as Baptisme was according to his Birth-month, it was not wholsome for men to goe up to the head in water in mid winter.* Therefore *Christ* was not borne in *December* e.

THE Answer. The Land of *Canaan* (now called *Palestine* f) is found to extend it selfe from the degree 30. and 52. Scruples, unto the degree 33. and 44. Scruples of Latitude or Elevation; And for Longitude, it is placed betwixt the degree 64. 32. minutes, and the degree 69. and 10. minutes g: so that it is included fully and wholly within the third Climate h: the same Climate in which *Fez* and *Morocco* i are scituate; where the winter-season (as every Geographer and Mariner will tell us) is hotter then our *May* here in *England*: and yet *Palestine* in heate exceeds *Fez* and *Morocco*, because it lyeth above 40. degrees nearer East then they doe k.

d No marvaile if these *Septembrians* oppose the tradition of *Christs* Church, when the Jewes *beliefe* is the rule of their doctrine.

e *Beroald.* lib. d d. c. dd. *Hospinian.* de orig. fest. Christ. mens. Decemb. *Calvis.* Isag. Chron. c. 46. *Broughtons Advertisement of Corruptions.* p. 43. 44.

f *Quasi terra Palestinorum*, the land of the Philistians. *Vide* Varabl. transl. Bibl.

g According to the observations of Mr. *John More*, and Mr. *John Speed.*

h Eustach. in Append. Tract. 1. part 2.

i Note, that *Africa* tooke its name from ἀ & φείκη, that is, *without cold.*

k *Carpenters* Geography lib. 2. c. 3. Theorem. 10.

This also may be collected out of the Scripture; For in regard that *a sheafe of the first fruits of harvest* was yearly offered on the second day after the *Passeover* l, which was the 16. day of the Jewes Month *Abib*, alias *Nisan* m, and

l Levit. 23. 5, 6, 10, 11

m *Secunda epymorum die, quae est mensis hujus decima sexta, frugibus demissis et hactenus intactis incipiunt frui: aequumque rati Deum hujus ubertatis authorem per gratitudinem honorari, hordei primitias offerunt.* Joseph. Antiqu. Jud. lib. cap. 10. See *Perkins.* 2 volum. pag. 680. *In Palestina Messem hordeaceam inchoatam fuisse statim post Pascha, et ante Pentecosten absolutam fuisse etiam triticeam messem certum et manifestum est.* Chemnit. Harm. Evang. Prolegom. cap. 3.

is with us the 27. of *March* n, (which 27. according to the true accompt, falls on the 15. of our *March*) It must necessarily follow, that the temperature of the Month *December* in the Land of *Canaan*, is answerable to our *May*, if not *June*. Though therefore *a disobedient and gainsaying* o Jew *will not believe*, yet an understanding Christian cannot but grant, that the season of the year did no way hinder the convenient execution of *Cæsars* Decree, nor the Shepheards being in the fields, nor our Saviours going into the River *Jordan*, in *December*.

n Afters the Julian Accompt.

o Rom. 10. 21.

THE EIGHTH Objection. *In times past there have been various Opinions in the Church concerning the Birth of Christ; some held he was borne on the Sixth of* January, *but* Epiphanius *saith on the Fifth*; p *some said on the Tenth of* April, *some on the nineteenth of* May, *others in the moneth* September, THE MOST PART *on the* 25th. *of* December q. And *if in times past* the day of Christs Birth was not agreed on; *it is* GOD, *not man, must now determine* it r.

p *Beroald* Chron. lib. 4. c. 2.

q *Pleriſque natum* 25. *Decembris.* If Casaub. Exercitat. 1. c. 25.

r *Unius Dei eſt, non hominis definire diem.* Joseph. Scalig. in Canonibus Isagogicis, p. 298.

THE Answer. This Argument is many wayes absurd, and in it selfe contradictory. For, amongst all people and Nations the consent of *the most part* is an agreement; otherwise there would be never any agreement in this World. Again, it tels us not, who those *some* and *others* were: belike, men of such learning and note, that the ancient Church-Writers *would* not mention them, and our Adversaries *cannot*. As for *Epiphanius*; he indeed twice affirmeth that *Christ was borne in the* 33. *yeare of the first* Herod, *the Son of* Antipater, *which was the* 42. *yeare of* Augustus Cæsar; s but hee neither sets downe the Moneth, nor Day of the Moneth.

s *Domini ſacta eſt in carne Nativitas trieſimo tertio anno primi Herodis, Antipatris filii, qui erat annus quadrageſimus ſecundus Auguſti Cæſaris.* Epiphan. contra Hæreſ. l. 1. tom. 1. Hæreſ. 20. & l. 3. tom. 2. Hæreſ. 78.

And here, let the Reader take notice of the vaine progresse and miserable issue of Schysmaticks: From doubtings of the truth they fall into denials, from denials new Opinions, from new Opinions to manifest and bold lying, from lying to horrible confusion, and in the end conclude in just nothing, save their own shame.

THE NINTH Objection. The Church of *England* does not celebrate the true day of *Christs Birth*: therefore the Church of *England* is erroneous.

THE

THE Answer. Wee deny the Antecedent; for though the Church of *England* does not celebrate the true day exactly and precisely taken, as wee said before: yet she celebrates the true day according to the *Julian* Accompt, which Accompt is yet generally embraced by the Protestants, and not to be despised p. Nevertheless *it is not the day, but the benefit we remember, which no good Christian will deny should be done* q.

p *Ea est anni forma Iuliana, cui omnes assuevimus: haec sola est certissimum temporis vehiculii, cum omnibus sit notissima, familiarissima, cognitu et observatu facillima, et ad temporum à creatione mundi huc usque labentium seriem deducendum accomodatissima.* Calvis. Isag. Chron. cap. 8. q See the life and death of *Willam Cooper, Bishop of Galloway*. pag. 8.

THE TENTH, and last Objection. Christ was borne in the *night* r: Therefore hee was borne on the 25. day of *December*.

r Luke 2. 8

THE Answer. The *day* is of two sorts; *Naturall* or *Civill*; s *The naturall day* is the time from Sun-rising unto Sun-setting; whose opposite is the *night*, from Sun-set unto Sun-rising. *The Civill day* is the space of 24. houres, in which time the Sunne is by the first orbe carried round about the World: It containes as well the night as the true day; and is therefore termed by the Greeks t νυχθήμερον, & may in Latine be aptly translated *noctidium*. The former is meant when *God called the light, day*: The latter, when it is said, *the evening and the morning made the first day* u. And of the latter wee ought here to be understood when wee speake of the 25 *day*. of *December*; For our Saviour was borne presently after 12. a Clock in the Night x, at which time the Civill day began according to the custome of the *Romans* y.

s *Quanquam Iohannes à Sacroboſco et qui eum ſequuntur nomina permutant, et quem nos naturalem, illi civilem* ceu artificialem; *quem nos civilem, illi naturalem diem vocant: nos veritatem ſequimur.* Polan. Syntag. Theol. lib. 1. c. 45. & lib. 5. c. 16. *Hanc diei naturalis et artificialis appellationem definitionemque, novam et barbarã ſemper credidi, quiſquis eam primus nobis tradiderit.*

Vide ſcholion. Eliæ Vineti in ſphæram Joan. a Sacroboſco. c. 3. t νυχθήμερον ἐν τῷ βυθῷ πεποίηκα. 2. Cor. 11. 25. u Gen. 1. 5. x Luke 2. 8. y *More Romano dies a media nocte incipit, et ſequentis noctis media parte finitur: Itaque quicquid in his viginti quatuor horis (id eſt quibus, et luce media) actum eſt, perinde eſt quaſi quavis hora lucis actum eſſet.* Palus I Ctus Digeſt. jur. Civil. l. 2. tit. 12.

The vanity and weakneſſe of all objections to the contrary being diſcovered, we conclude, according to the Teſtimonies

ſtimony of the ancient Fathers, the Tradition of the Churches of God, and the evident concurrence of Sacred Scripture, *That the 25 day of December is the juſt, true, and exact day of our Saviours Birth.*

SECT. VII.

The work of the Day.

O How good, how pleaſant, how kind a thing it is to remember *the work of the Day in its own Day* a.

a *Opus die in die ſuo.*

This worke, whether at home or in publique conſiſts of three parts or duties. The firſt is, a reverend explanation;

1. OF THE PERSON INCARNATED: *which Was Chriſt the Lord* b. *The Word*, the Eternall Sonne of God, the ſecond perſon of the moſt glorious Trinity, *Was made fleſh* c; *not by the converſion of the God-head into fleſh* d, but by aſſuming unto the Godhead the nature (not the perſon e) of man, and all the naturall infirmities thereof, ſinne excepted f: which nature the Father formed in the Sonne by the Holy Ghoſt, of the ſubſtance of the bleſſed Virgin *Mary*, who was of the Tribe of *Judah*, of the Royall Family of *David* g. Wherefore *Chriſt* was *perfect God*, and ſo equall to the Father h; *perfect man*, and ſo inferiour to the Father i.

b Luke 2. 11

c ὁ Λόγος σὰρξ ἐγένετο. John 1. 14.

d *Vide* Symbolum Athanaſii.

e Wollcb. Chriſt. Theolog. lib. 1. c. 16

f Heb. 2. 17. & 4. 15

ὁμολογοῦμεν ὅτι πάντα τὰ φυσικὰ καὶ ἀδιάβλητα πάθη ἀνθρώπου ἀνέλαβεν ὅλον γὰρ τὸν ἄνθρωπον καὶ πάντα τὰ τοῦ ἀνθρώπου ἀνέλαβε, πλὴν τῆς ἁμαρτίας. Damaſcen. Orthodoxa fidei. lib. 3. c. 20.

g Luke 1. 32.

h Joh. 10. 30. Phil. 2. 6

i Iohn 14. 28.

2. HOW CHRIST WAS BORNE OF THE VIRGIN MARY: and that was by opening of the Womb k after the ordinary way; not *utero clauſo, the Womb being ſhut, as* the Papiſts imagine l.

k Luke 2. 7. 23

l Catechiſm. Rom. parte. 1 cap. 4. Reſpon. ad queſt. 4.

3. WHERE HE WAS BORNE: to wit, *in the Land of Judah, in Bethelehem* m which ſignifies, *the houſe of Bread* n; teaching us, *that Chriſt was the true bread of life which came*

m Mat. 2. 6

n Paſ. Lexicon.

down from Heaven. o In a ſtable; *and was laid in a Manger, becauſe there was no roome for them in the Inne*; p teaching us by his example to beare corporall poverty with patience.

4. When He Was Borne: and that was 1. when *a Decree went out from* Auguſtus Cæſar *that all the world ſhould be taxed.* 2. *When* Cyrenius *was Governor of* Syria *q*. The Evangeliſt ſayes not of *Judea*, becauſe *Judea* was at that time joyned unto the Province of *Syria* r: teaching us, that the true *Meſſiah*, Chriſt, was *come*; For *the Scepter* was then *departed* not only *from the Tribe of Judah*, ſ but even from the Jews. 3. In the *night* t; ſignifying that the *day-ſpring from on high viſited us, to give light to them that ſate in darkneſſe, and in the ſhadow of death* u.

5. Of Gods Gracious And Miraculous Discovery Of His Birth. 1. To the poore Shepheards, neere *Bethelehem*, by an Angell x. 2. To the rich Wiſemen in the Eaſt by a Star y: teaching us, that poore and rich, ſimple and wiſe, Jew and Gentile, neere and farre off, are all alike accepted by *God*, in, through, and for *Chriſt*.

6. Of the glorious celebration of *Chriſts* Nativity by a *multitude of the heavenly hoſt praiſing* God z.

The ſecond part is a pious meditation on the End and Neceſſity of Chriſts Birth; and that was threefold. 1. That Gods Promiſes a, and the predictions of his ſervants the Prophets b, might be accompliſhed. 2. That God might thereby *manifeſt his love towards* mankinde c. 3. That redemption might be to *them that were under the Law* d: otherwiſe eternall *death* had *paſſed upon all men, for that all have ſinned* e.

The third and chiefeſt part is, an humble and ſincere thankſgiving unto God for thoſe great and unеſtimable benefits which wee receive by the ſacred Birth of our Lord *CHRIST, the Saviour of the World* f: outwardly expreſſing our thankfulneſſe, 1. *In Pſalmes and Hymnes, and ſpirituall Songs* g. 2. In a larger and more liberall uſe of Gods Creatures then at ordinary times. h 3. In our

o Joh. 6. 33. 35.
p Luke 2. 7.
q Luke 2. 1. 2.
r *Joſephus* calleth him *Quirinius*; and in placing this Taxe after the degrading of *Archelaus*, erreth 4 yeares. See *Joſeph Antiq. Jud. lib.* 17. *c. ult. & lib.* 18. *c.* 1.
ſ Gen. 49. 10.
t Luke 2. 8.
u Luke 1. 78, 79.
x Luke 2. 8, 9, 10, 11.
y Mat. 2. 1, 2, 11.
z Luke 2. 13, 14.
a Gen. 3. 15. & 12. 3 & 18. 18 & 22. 8. *b* Pſal. 22. 18. Iſa. 7. 14. & 9. 6, 7. Ier. 23. 5. Mich. 5. 2. Hoſ. 11. 1. Hag. 2. 9. Zech. 8. 9, 10. & 6. 12. & 9. 9.
c Iohn 3. 16, 17. 1 Iohn 4. 9, 10.
d Gal. 4. 4, 5.
e Rom. 5. 12.
f Iohn 4. 42.
g 1 Chron. 16. 7. Epheſ. 5. 19.
h Gen. 21. 8. 1 Chron. 12. 39, 40. & 16. 3.

our charity unto the needy members of Christ i.

Whosoever therefore *regardeth* this *day* aright, must *regard it unto the Lord, giving God thanks* k: and not spend it *in rioting and drunkennesse, nor in chambring and wantonnesse* l as too too many have done, to the high dishonour of Almighty God, the reproach of our Church; and the fearfull hazard of their owne soules.

i Luke 14. 13.

k Rom. 14. 6.

l Rom. 13. 13.

The dayes which are chosen out to serve as publique memorials whereby the difference of Gods mercies, ought to be cloathed with those outward robes of holinesse, whereby the difference from other dayes may be made sensible. Hook. Eccles. Polyci. lib. 5. sect. 70.

SECT. VIII.

A pathetical exhortation unto the true Sonnes of the Church of England.

ARe these things so? May Christian Magistrates constitute Feast dayes, and require obedience unto such Constitutions a? Has the Church of *England* Ordained that the Birth-day of *Christ* should be yearly kept Festivall b? Is this Ordination grounded upon the Scriptures c? Is it confirmed by the practice of the Christian Church from the time of the Apostles unto this day, and doe all Reformed Churches approve thereof d? Is the 25. day of *December* the Birth-day of our Saviour e? Does the work of the day tend to the Glory of GOD, the Honour of *Christ*, and Comfort of his Church f? What wretched *Herodians* are they then, who revile and envy the solemnization of *Christs* Birth, calling it *Heathenisme*, and most blasphemously perswading the people g, *That a Feast celebrated unto the Honour of* CHRIST, *is no better then that Feast which the Israelites made unto the molten Calfe* h?

a Sect. 2.

b 5. and 6. Edw. 6. c. 3. 1 Eliz. c. 2.

c Sect. 4.

d Sect. 5.

e Sect. 6.

f Sect. 7.

g These words, or to the same effect, were uttered in the Church of S. *Mich. Cornhill*, on the *Lords* day, the 25. of *February*, 1643. God give the speaker repentance to the acknowledging of the truth, 2 *Tim.* 2. 25.

h *Exod.* 32. 4, 5, 6.

But let us, *Brethren*, who *have not so learned Christ* i, *be subject to Principalities and Powers*: let us *obey Magistrates*; *and be ready to every good work* k, not daring to despise our Mother the Church, *the Spouse of Christ* l: let us

i Ephes. 4. 20.

k Titus 3. 1.

l Cant. 4. 9.

us beware of thoſe who *are preſumptuous, ſelf-willed, that bring railing accuſations:* who *are ſpots in our Feaſts of charity, wandring Starres, wells without water, clouds that are carried with a tempeſt, while they promiſe liberty, they themſelves are the ſervants of corruption, to whom the miſt of darkneſſe is reſerved for ever* m. Let us *ſtand faſt, and hold the traditions which* we *have been taught* n: let us *make them knowne to* our *children, that the generations to come* may *know them, even the children which* ſhall *be borne; who ſhall ariſe and declare them to their children, that they* may *not forget the workes of* GOD o; And principally, may keepe the memoriall of CHRISTS Nativity p; continuing the celebration of thismoſt ancient, moſt Chriſtian, moſt bleſſed Feaſt, untill the ſecond coming of SHILOH.

m 2 Pet. 2. 10. 13, 17, 19. Jude 8. 12, 13.
n 2 Theſ. 2. 15.
o Pſal. 78. 5, 6, 7.
p See *Willets* Synopſis. 9. generall Controverſie. quæſt. 8. p. 505.

Halelu-jah.

AN ANSWER TO SIXTEEN QUÆRIES,

Touching the Riſe and Obſervation of

CHRISTMAS,

Propounded by Mr. JOSEPH HEMING of *Uttoxeter.*

THough, if we conſider the time ſince the foregoing Treatiſe was publiſhed, it being five yeares compleat laſt *April*, 1649, we might rather inſiſt upon an Anſwer from our Opponents, then take notice of their *Quæres*, which to multiply into ſcores or hundreds, is nothing difficult, even to the meaneſt Sophiſter: Yet leſt our Chriſtian Solemnity ſhould ſuffer by our ſilence, and for the ſatisfaction of this Quæriſt and all others whom the Spirit of contradiction and by-ends have not made uncapable of the truth, we ſhall briefly and clearly return our Reſolution to each particular; With reference, as occaſion ſhall be and that often is, to what hath been above delivered, it being altogether improper and needleſſe to make repetition.

QUÆRE I.

Whether ſuch Religious Cuſtomes as are binding to all the Churches of Jeſus Chriſt, *ought not to have ſure footing upon the Word of GOD, or Apoſtolicall Practice?*

ANSWER.

WE muſt here diſtinguiſh of *Religious Cuſtomes*: Some are Religious *Abſolutely*, ſome *Reſpectively*. Cuſtomes *abſolutely* religious, have ſure footing upon the Word of

GOD, either in expreſſe termes or by evident conſequence ; as *The peoples aſſembling to GOD'S Service, the Celebration of the Sacraments*, and the like : Theſe are abſolutely and ever binding to all the Churches of *Jeſus Chriſt*. Cuſtomes *reſpectively* religious, are ſuch as in reſpect of their *Matter*, *Manner*, *End* are Religious, but have their Inſtitution from the practice and Authority of GOD'S Church ; Of which number is this Obſervation of the Nativity ; The *Matter* whereof is our Saviours Birth, The *Manner* is with preaching, prayers, thankſgiving, almes, and a liberall yet ſober uſe of GOD'S Creatures ; The *End* is the Honor of Chriſt and our owne Edification : Theſe Cuſtomes though in themſelves things indifferent, yet in reſpect of the Churches Authority become binding ; and the wilfull contempt of them is a contempt of Authority, a ſcandall and offence to the Church, which by the joynt conſent of all Proteſtant Divines is a ſinne againſt the Morall Law *a*.

a See our ſecond Section. Alſo, Harmon. Confeſ. fidei. Sect. 16. Acts and Monuments, vol. 1. pag. 5. col. 8. Maſter *Edwards* Treatiſe againſt Toleration. pap. 14.

Your *Quære* then containes a double errour :

Firſt, it implies a miſunderſtanding of the Nature of our Feſtivall ; for we eſteeme it not (as you propound) amongſt Cuſtomes *abſolutely* religious.

Secondly, by the Disjunctive *Or* you inſinuate, *that ſuch Cuſtomes as have ſure footing upon Apoſtolicall Practice, are abſolutely religious and binding to all Chriſtian Churches*; Which is falſe; For it is the Apoſtolicall *Precept*, not Apoſtolicall *Practice*, that makes a Cuſtome *abſolutely* religious and univerſally binding. The *Practice* of our Saviour himſelfe, and of his Apoſtles with him, and of the Church to boot *b*, did not change the Nature of things indifferent : but as they uſed them freely, ſo they left them free : We read, that the holy Communion was celebrated at the time of Supper, by our Saviour and his Diſciples *c*, by the Diſciples and the Church of *Troas* d, by the Church at *Corinth* e : and yet who will ſay ; that the Celebration of the Communion at that time is a Cuſtome *abſolutely* religious, hath Authority of Divine Precept, and bindeth all the Churches of Chriſt?

b As Mr. *Scudder* would have in his *Chriſtians daily walk*. cap. 6. pag. 158.
c Mat. 26. 20. 26
d Acts 20. 6, 7.
e 1 Cor. 11. 21.

QUÆRE

QUÆRE II.

Whether you can ſubſtantially prove that Chriſt was borne on the 25. of *December*? and what your proofes are?

ANSWER.

If the full conſent of clear and undoubted Records, if the Teſtimony of the ancient Greek and Latin Churches, if the generall Acknowledgment of thoſe that profeſſe Chriſtianity, be *ſubſtantiall proofs*; (which no man of common ſenſe will deny) then have we *ſubſtantially* proved *that Chriſt was borne on the* 25. *of* December. (f) And truly upon the like reaſons as our Opponents make ſcruple at this, may they queſtion what ever is chronicled: Admit, we ſhould affirme, that *William* the Conquerour was crowned at *Weſtminſter* on the 25 of *December*, and for the Authority thereof quote *Roger de Hoveden*, *Matthew Paris*, aed others; Might not one ask, as they doe of Chriſts Birth-day, how could this be? *King* Herold *was high and puiſſant in* October *before*; *and a Souldier cannot ſoon beleeve that a wiſe Prince as Duke* William *was*, *would in winter with his Southern people*, *wage warre in a Northrene Countrey*. *Neither was it the fit time for Armies to be in the field*; *And it is not probable*, *that this Kingdome was conquered in the ſpace of two winter moneths*. (g) But, what ſenſe is in ſuch kind of arguing, we leave to the Judgement of any rationall man; and for perfect ſolution of this *Quære* referre you to our ſixth Section.

f See our ſixth Section.

g Compare this with *Beroaldus* Chron. l. 3. c. 8. *and* Broughtons *Advertiſement of Corruptions*, p. 43, 44.

QUÆRE III. & IV.

Whether the Celebration of that day can be clearly warranted by you from Scripture? and what your Scriptures are, *Or*, Whether you can clear it by ſound conſequence from the New Teſtament, though not ſet downe there *in totidem verbis*.

ANSWER.

Both theſe *Quæres* ariſe from a miſtaken Principle; For the Obſervation of this Feaſt (as we ſaid before) is not a Cuſtome *abſolutely religious*, whoſe warrant indeed is from Scripture, *either expreſly* or *by ſound Conſequence*. Howbeit we muſt note; Though this Anniverſary Feſtivall hath no particular and *Speciall* Scripture-warrant, whereby this very day is ſet apart to this very end; yet it may have and hath a *Generall* Scripture-warrant,

warrant, under which it is authoriſed: For the Obſervation of ſuch Anniverſary Feaſts is juſt and warranted from the *Equity* and ſenſe of the *Ceremoniall* Law, which the Apoſtle (1 *Cor.*9.10.) ſheweth to be ſtill in force; and therefore the Legall Anniverſary Feaſts do in *Equity* require and even now teach, that there ought to be Goſpell-Anniverſary Feaſts, aſſigned for extraordinary Thankſgivings and rehearſalls of GOD'S extraordinary benefits to his People. (*h*) As then from the grounds and reaſons of GOD'S commanding the weekly Feaſt of the Sabbath, (though the Sabbath be now aboliſhed) (*i*) our Church hath good Authority and Warrant to ordaine one day in ſeven to be kept holy; and guided by the example of the Primitive Churches, and conſtant practice of Chriſtians in all ages, obſerveth and to that purpoſe ordaineth the firſt day of the weeke, under the title of *the Lords Day*: So, from the grounds and reaſons of GOD'S commanding the Legall Anniverſary Feaſts, (though thoſe Feaſts bee now aboliſhed,) our Church hath good Authority and Warrant to Ordaine ſolemn dayes of thankſ-giving for GOD'S extraordinary benefits; and guided by the example of the Primitive Churches and conſtant practice of Chriſtians in all Ages, obſerveth and to that purpoſe ordaineth (amongſt other Feaſts) the 25th day of *December*, under the title of *the day of Chriſts Nativity*.

b Ames. Medul. Theol. l. 2. c. 15. n. 16.

i Gal. 4. 4, 5. 9. 10. Coloſ. 2. 14, 15, 16, 17.

QUÆRE V.

Whether you can cleare the Celebration of that day by Univerſall tradition?

ANSWER.

This Word *Viverſall* muſt here be taken in a ſafe ſenſe: For, as of Doctrine, ſo ſay Divines of Tradition; to make it *Univerſall*, it is not requiſite, that all Chriſtians ſhould profeſſe it throughout every age; for then, no Doctrine can be ſtyled *Catholick* or *Univerſall*, becauſe there is no Doctrine which hath not at ſome time or other, through weakneſſe of Judgement, pride of wit, or ſelfe-ends, beene drawn into queſtion, if not oppoſed; (k) *there muſt be Hereſies*, (l) and *falſe Prophets* ever were and will be. (*m*) But that Tradition is truly termed *Univerſall*, unto which the Fathers, Martyrs and godly men of the Chri-

k Procopius li. 3. Goth

l 1 *Cor.* 11. 19

m 1 *Iohn* 4. 1.

Christian Church have in all Ages to this present time borne witnesse, (*n*) both by exhortations and examples: And such is the Tradition of Solemnizing our Saviours Birth-day; as we have abundantly proved in our fifth Section, whereto wee referre.

n Vincen. Ler. contra hæres. cap. 3.

QUÆRE VI.

Whether (in case it can be evidenced by none of these, *viz.* plain Text, solid Inference, universall Tradition) it be not a meere humane invention, and so Will-worship? And how you will one day acquit your selves before God, for placing and crying up mens Inventions, instead of the Institutions of Jesus Christ? And whether it were not faithfull dealing with poore simple people to tell them that you have neither of these to warrant it?

ANSWER.

False it is and slanderous, that wee *cry up* the Celebration of this day as *an Institution of Jesus Christ*: And yet, wee do and must deny it to be *a meere humane invention and Will-worship*; because the Observing thereof is not onely approved by *Universall Tradition*, but (as we shewed before) hath Sacred Authority and Scripture-warrant *in the Generall*, though not *in speciall*; (*o*) Of which kind are, *Set-Feasts*, *Weekly or monethly Lectures*, *daily Prayer with our Families*, *the singing of* Davids *Psalmes in meeter by a whole Congregation*, and divers other Christian practices: (*p*) Whereas that worship which the Apostle calleth *Will-worship* and condemneth, is wholly destitute of Scripture-warrant as well *Generall* as *Speciall*, and hath no other ground and originall but the vain opinion, will and phansy of men; as, *The worshipping of Angels*, *and placing an absolute holinesse and necessity in things indifferent* (*q*) We desire therefore our *Quærist* and his followers to consider well and lay to heart, how they will one day acquit themselves before GOD, for slandering their Brethren, for *calling good evill*, (*r*) and crying down that for a meere humane Invention and *Will-worship*, which hath Scripture-Authority and the consent of the Christian Church in all Ages. And *were it not faithfull dealing* in these men, and their apparent duty, *to tell poore simple People* that they have unawares slipt into errour and misled them, and will hereafter (like Saint *Paul*) *labour the more abundantly* (*s*) in asserting and divulging the Truths.

o See our Answer to the third & fourth Quære.

p Ursin. Explicat. Catechet. quæst. 91. Sectio 1. & quæst. 96.

q Colos. 2. 18, 21, 22.

r Isa. 5. 20.

s 1 Cor. 15. 10.

QUÆRE VII.

Since dayes and times commanded by GOD himſelfe to be obſerved under the Law, were and are unlawfull under the Goſpell; Whether dayes and times commanded by men, and not by GOD, under the Goſpell, are not leſſe unlawfull?

ANSWER.

This Scruple is eaſily removed, if wee conſider the different natures of thoſe dayes *under the Law* and theſe *under the Goſpell*: They were abſolutely neceſſary, theſe in themſelves are things indifferent; They were parts of GOD'S publick Worſhip, theſe as attendents and *ſubſervient to GOD'S Worſhip*; (*t*) They were inſtituted by GOD himſelfe, theſe are eſtabliſhed by Chriſtian Magiſtrates, *GOD'S Miniſters*; (*u*) They as a *grievous* and unſupportable *Yoke* (*w*) were aboliſhed at *Chriſts* Death, (*x*) theſe are things tending to *Decency* and *Order* in the Church are retained by Chriſts Warrant. (*y*) Now, what ground or Reaſon there is, to inferre the unlawfulneſſe of the latter, from the unlawfulneſſe of the former; To conclude Goſpell-dayes of thankſ-giving, allowed by CHRIST and ſet apart by Chriſtian Magiſtrates, to bee unlawfull; becauſe Legall Feaſts, aboliſhed by CHRIST, and which to re-admit is to make CHRIST of no effect, (*z*) are unlawfull; Let men of ſobriety determine. And here neceſſary it is to take notice; though after the Aſcenſion of Chriſt wee finde the Apoſtles at ſome of the Jewiſh Feaſts, as *The Sabbath* and *Penticoſt*; (*a*) Yet did not they obſerve them as Legall Ordinances, but as things indifferent: All dayes were to the Apoſtles alike; (*b*) They made no valuation or difference of *firſt* or *laſt*, but *every day of the weeke they came together, every day they prayed, preached, adminiſtred the Sacrament of the Lords Supper.* (*b*) Indeed Saint *Paul* in a time of famine, (*c*) did exhort the *Corinthians* (according as he had *given Order to the Churches of Galatia*) that *upon the firſt day of the week, every one ſhould put aſide by himſelfe, and lay up as GOD had proſpered him*, for the reliefe of their diſtreſſed brethren at *Jeruſalem*: (*d*) But this exhortation gives no preheminence to *the firſt day of the weeke*, nor implies a command, that all Chriſtians ſhould weekly meet on that day to GODS publick Service: The *Text* ſpeakes onely of giving Almes, *every one* apart *by himſelfe*; not a ſyllable of *meeting*, or *an univerſall command*, or of

GODS

t Urſin. Explicar. Catechet. quæſt 92.
u Rom. 13. 4. 6
w Mat 23. 4. Acts 25. 10.
x Mark. 15. 38 John 19. 30. Heb. 9. 10.
y 1 Cor. 14. 40
z Gal. 5. 1, 2, 3, 4
a Acts 2. 1. & 13, 14. 42 & 17 2 & 18. 4. 21. & 20. 16.
b Rom. 14. 3, 5, 6. 17. Col. 2. 16.
b Acts 2. 46. & 5. 46.
c Cornel. Tacit. lib. 12.
d 1 Cor. 16. 1, 2, 3.

GODS publick Services, Prayers, Preaching and Sacraments. For by the very words and ſcope of the Apoſtle, it is evident; that his *Order* and *Exhortation* was particular and temporary, to particular Churches, upon a particular and temporary occaſion, (*e*) and therefore ſuch regard of the day did onely concern thoſe particular Churches, and that for a time. Who will ſay, when the famine was over, that the *Galatians* and *Corinthians* were ſtill bound to ſend almes to their Brethren at *Jeruſalem*? And might not *the Church at Antioch* on the ſecond day of the week, *the Saints at Philippi* on the third, and *the Brethren in Cilicia* on the fourth, give almes to relieve the wants and neceſſities of their Brethren at *Jeruſalem*, notwithſtanding this Order and exhortation of Saint *Paul* to the Churches of *Galatia* and *Corinth*? May not wee on other dayes, as well as the firſt day of the weeke; yea, on other dayes and not on the firſt; yea, but once a fortnight or moneth (as occaſion ſhall be) contribute to the relief of our diſtreſſed Brethren? Aſſuredly we may. (*w*)

e As was that in the 20. verſe of the ſame Chapter, *Greet yee one another with an holy kiſſe.* See *Mayrs* Cõmentary upon Romans. 16. 16.

w Modicam unuſquiſque ſtipem menſtrua die, vel quando velit, & ſi modo poſſit, apponit.

Nam nemo compellitur, ſed ſponte confert. Hæc quaſi depoſita pietatis ſunt. Nam inde non aliis quam egenis alendis diſpenſatur. Tertul. *adverſ. Gentes.*

QUÆRE VIII.

Whether the true and genuine Interpretation of *Chriſt-mas* be *Chriſt-man*? And whether to perſwade people 'tis ſo, be not to abuſe and delude them? And whether we may not as well interpret *Candlemas Candle-man*, *Michaelmas Michaelman*, as *Chriſtmas Chriſt-man*.

ANSWER.

That *Maſſe* and *Man* are words of the ſame root and meaning, is (wee grant) an abſurd, vaine and groundleſſe conceit; nor doe we ſuppoſe the allegation of *ſo perſwading people*, to be any other then a ſlanderous figment of our *Quæriſt*. For (as we have ſhewed above) (*e*) our Engliſh Saxon (*f*) word *Maſſe*, is borrowed from the Latine word *Miſſa*, and ſignifies *Publique ſervice*, *The Lords Supper*, *An Offering*; whereby there appears an excellent and remarkable ſignificancy in this Title *CHRIST-MAS DAY*, implying *THE* day of *Chriſts Publick Service*, *THE* day of celebrating *Chriſt's holy Communion*, *THE* day of *offering* up our ſelves, and thankfulneſſe unto *Chriſt*; for that Chriſt, *the Son of GOD, the brightneſſe of his Fathers glory, and expreſſe*

e See our third Section.

f Moſt words of one ſyllable in Engliſh are Saxon originally.

preſſe *image of his Perſon*, (g) *in whom dwelleth all the fulneſſe of the God-head bodily*, (h) did vouchſafe for our ſakes ſo low a condeſcenſion as to *take upon him the forme of a ſervant*, (i) and this day was to be borne of a pure Virgin. And as for the uſe of this word *Maſſe*, we have (by the Confeſſion even of thoſe that wave it) the example of Chriſtians in the very time of the Apoſtles, (k) the ancient cuſtome and approbation of GOD'S Church, (l) the Authorities of *Tertullian*, (m) *Cyprian*, (n) *Ambroſe*, (o) *Auguſtin*, (p) and other eminent Fathers who flouriſhed long before the dayes of Popery: (q) Yea, in a Sermon on Eaſter-day tranſlated out of Latin into the Saxon tongue Anno 996, and in divers Saxon Epiſtles, (r) before ever the Popiſh Doctrine of Tranſubſtantiation was heard of in this Iſland, we finde the word *Maſſe*, ſometimes expreſſing *Publick Service*, ſometimes *The Lords Supper*; and Holy-dyes were by the Saxons called *Maſſe-dayes*: becauſe on thoſe dayes GOD'S *Publick Service* and uſually *the holy Communion* was celebrated. (s) Wherefore this word *Maſſe* is neither Popiſh nor invented by Papiſts; and is uſed not onely in the Church of *England*, but hath the teſtimony of thoſe glorious and renowned Churches of *Germany*, whoſe zeale in Proteſting for the Faith firſt acquired to themſelves the name of *Proteſtants*; (t) *Our Churches* (ſay they) *are falſely accuſed that they aboliſh the Maſſe*; *For the Maſſe* (meaning the Lords Supper) *is retained with us, and celebrated with higheſt reverence.* (u) And if words muſt be therefore caſt out and abominated, becauſe they are profaned by Papiſts; then muſt theſe words *Scripture*, *Church*, *Baptiſme*, *Lords Supper*, *Prayer*, *Preaching*, *Sacrament*, *Almes*, *Penitence*, and many more be caſt out, which are by them no leſſe abuſed unto ſuperſtition, profaneneſſe, idolatrie, then *the Maſſe*.

g Heb. 1,2,3.
h Col. 2.9.
i Phil. 2.7.
k Vide Obſervat. in Harm. Confeſs. Sect. 14. Ad Auguſt. Artic. 1.
l Urſin Expl. Catachet. quæſt. 80.
m Lib. 4. adverſus *Marcionem.*
n Lib. 3. Ep. 14.
o Lib. 5. Ep. 33.
p De Tempor. Sermon. 237.
q *Perkins*, vol. 2 Demonſtat. of the Problem.
Juel. Apolog. pag. 42.
r Acts & Mon. vol. 2. fol. 448. 30. and fo. 451. 60. and fol. 452. 20. 60.
ſ Teſtimon. Antiq. p. 79.
t Sleidan. Comment. l. 6. f. 101. 102. 109.
u Vide Harm. Conf. Sect. 14. Auguſt. Conf. Artic. 1.

QUÆRE IX.

Whether the Saints are bound to rejoyce in the birth of Chriſt on that day men ſuperſtitiouſly call *Chriſtmas*, more then at other times? And whether the Lords day be not THE day appointed for them to rejoyce on.

ANSWER.

It is falſe, that men *ſuperſtitiouſly* call this day *Chriſtmas*; for though they cannot without ſolid conviction of the unlawfulneſſe,

fulneſſe, reject the uſe thereof, yet doe they not place any Religion in, or eſteem of that Title more then of *Chriſts Birth-day, the Nativity of Chriſt, the day of the Nativity,* or the like; which they ever did and doe uſe as names indifferent. But for our ſpeciall joy *on that day*; if it be the duty of Chriſtians to *hear the Church* (*w*) if in things juſt the Magiſtrates commands be obligations, and men *muſt needs be ſubject* thereunto, *not onely for wrath, but alſo for conſcience ſake* (*x*) which no *Saints* or Children of GOD will deny; Then *are Saints bound* to expreſſe their *rejoycing in the Birth of Chriſt, more* eſpecially *on this day* ſet apart for this end, *then at other times*: Doe not we on every fifth of *November*, [as the Jewes did on the dayes of *Purim*] (*y*) *more* eſpecially *then at other times*, declare our joy in GODS temporall deliverance of our State? And if a corporall and temporary mercy unto a Nation may be yearely recorded with Publique joy and thanksgivings unto GOD; much more may we with rejoycings, prayer and praiſes record GODS ſpirituall, everlaſting and unſpeakable mercy in Chriſts Birth, *the good tidings of great joy unto all people* (*z*).

Indeed, *the Lords day* is *appoynted for us to rejoyce on*; yet is it not THE *day*, ſo as to diſtinguiſh or leſſen our duty on other daies *appointed* alſo to GODS Service. For by whom and when was *the Lords day* appointed? Throughout the Old Teſtament we have no intimation of it. *Cyprians* ſaying, that *Circumciſion was a type* or figure *of Chriſts Reſurrection, and our Solemnity on the eighth day*, (*a*) is rather his conceit then judgement; for in that Sacrament neither ſigne nor actions, bear the leaſt analogy or ſimilitude with Chriſts riſing from the dead. And to ſpeak truly, how can the day of Chriſts Reſurrection be termed *the eighth day?* In reference to the week it was *the firſt day*, (*b*) in reference to his death and buriall *the third day*; (*c*) in reference to the month *the ſeventh and twentieth day*; (*d*) and it can no otherwiſe be termed *the eighth*, then becauſe it next followes *the ſeventh*; juſt as one is thirteen a clock, becauſe it is the next houre after twelve. Beſides, ſhould we admit this Typicall phanſy, then muſt the day of Chriſts Reſurrection be no Solemne or *Holy-day*, but a common ordinary day, as was the day of Circumciſion; elſe the type and thing typified will not correſpond.

w Math. 11.17.

x Rom. 13.5.

y Eſther 9.18. 19.28.

z Luk. 2.10.

a Lib. 3. Ep. 10. ad Fidum. Circumciſion was on the eighth day, becauſe the child was uncleane till the eighth day. Levit. 12.2.3. & 15.19.24.

b Mark. 16.9.

c Mat. 12.40. John 2. 19.

d Aug. de Trin. l. 4. c. 5. Chryſo. exp. in c. 1. Luc.

As for the day of the fourth Commandement; that things may be clearly understood, we must note that the morall Law and the Law of Nature are one and the same; (e) and it is called *the Morall Law*, that is to say *the Law of manners*, because it is *an everlasting rule for the manners and duties of men, both towards GOD and towards their Neighbour*.

Next, we must know, that a *sabbath*, is a set time appointed by just Authority to GOD'S publique service: (f) *The Sabbath* is a sabbath under the Law by GOD'S command to be weekly observed on the seventh day: *The Lords day* is a sabbath under the Gospell by the Churches Authority (g) to be weekly observed on the first day: So that *the Sabbath* and *the Lords day* differ *specifically*, that is, *are of distinct natures and kindes*. Hence it is, that the fourth Commandement is partly *Morall*, partly *Ceremoniall*. (h) *Morall and Naturall*, in that it commandeth a sabbath or set time to be appointed for GOD'S publique service: unto which by the secret instinct of nature all people and Nations, though never so hathenish, barbarous, and ignorant of the true GOD; did and doe by their customes and practice bear witnesse. (i) *Ceremoniall*, in that it commandeth *The Sabbath* or *seventh* and last *day* of the week, on which *GOD rested from his work* of Creation, to be *kept holy*: (k) And that this was *Ceremoniall* appeare th. First, Becuse the Lord himselfe numbring the *Ceremoniall* Feasts, placeth *the Sabbath* in the very front and head of them. (l) Secondly, Because *the Sabbath* was a particular remembrance to the Israelites of their deliverance from Egyptian bondage. (m) Thirdly, Because *the Sabbath* was to distinguish and divide the Jewes from the Gentiles; (n) which *middle wall of partition, Christ, our peace, both broken downe*. (o) Fourthly, Because, *the Sabbath* was a type or signe of *sanctification and spirituall rest* by the promised *Messiah*, (p) the substance & accomplishment of what was *shadowed*. (q) Lastly, The Apostles prohibition of the necessary observance and Divine esteeme of *the Sabbath daies*, (r) without excepting *the seventh day*, is a clear proof against the old *Sabbatarians*; And as well that prohibition as the lawfull change of the *Sabbath* or *Seventh day* of the weeke, which is our *Saterday*, into *the Lords day* or first day of the week which is our *Sunday*, are manifest proofes against the

e Polan. *Syntag. Theol lib.6. cap.* 10. *fol.* 2267. Bucan. *Loc.com.* 19. *Sect*, 11. Junius. *Thes. Theol. loc.* 23. Sr. W. R. *Hist. l.* 2. *c.* 4. *Sect.* 9.

f Ursin. Expl. Cat. quæst. 103

g See our proofes at the end of our ans. to this *Quære*.

h *Calvin.* inst. l. 2. c. 8. Sect. 28. 31. *Zanch.* in Expl. Præcept. 4. *Ursin.* in Tract. Theol. de Præcept. 4. *Simler.* ad *Exod.* 20. *Paræus* ad Rō. 14. dub. 4. *Polan.* Synt. Theol. l. 6. c. 10

i Rom. 2. 14. 15 *Fenest.* c. de Sadotiis. *Rosin.* Antiqu. Rom. l. 3. & 4. *Grimstons* Estates, f. 254. 255. 758. 759. 771. 778.

k Compare Luke 23. 56. with Ex. 20. 11

l Levit. 23.

m Deut. 5. 15.

n Exod. 31. 19.

o Ephes. 2. 14.

p Exod. 31. 13. Hebr. 4. 4. 5. 9. 10. 11.

q Col. 2. 16. 17.

r Col. 2. 14. 16. 17

the New Sabbatarians, that *the Sabboth day was Ceremoniall*: For we muſt not, we cannot ſuppoſe that the Apoſtle ſhould perſwade Chriſtians to a light eſteeme of any part of the Morall Law; nor could that which is Morall be changed. (*s*)

Groundleſſe then and erroneous is the Opinion, as well of the Old Sabbatarians, who teach that *THE ſeventh day* is Morall, as of the New Sabatarians who would have *A ſeventh day* Morall; (*t*) For by the dictates and diſcourſe of meer naturall reaſon, neither *the ſeventh* nor *a ſeventh* has more evidence to be kept holy then *the* or *a* fifth, ſixth, eighth, tenth, twentieth day: And we challenge all Sabbatarians, Old or New, to deliver freely their Judgement and Conſcience, whether if they had never ſeene or heard of the Scriptures, they could by the Booke of Nature have found out, that GOD in ſix dayes finiſhed the Creation, reſted on the ſeventh, and therefore ordained *the* or *a ſeventh day* to be weekly kept holy; If they ſay, *they could*, let them ſhew it, and the learned will for ever do them homage. If they ſay, *they could not*, as moſt certainly they cannot, then is neither *the* nor *a ſeventh* dayes Obſervation Morall: Much leſſe Morall is *the firſt day of the week* or *Lords day*, of which there is not the leaſt tittle or glimpſe in the fourth Commandment. 'Tis true, in this age and land of Novelty, ſome Reaſons and far fetch't circumſtances have beene diſperſed among the people, to perſwade the Morality of *the* or *a ſeventh*, and thence to inſinuate the Moralite of *the Lords day*; but the ſhallowneſſe and ill compoſure of their Arguments is ſo obvious, even to men of indifferent capacity, that we ſhall onely touch upon the chiefe, whereby the reſt may be judged.

REASON I. If the Obſervation of neither *the* nor *a ſeventh day* be Morall; then are there but nine Commandments in the Morall Law.

ANSW. The inference is falſe; For (we have proved) the Morality of the fourth Commandment conſiſts not in obſerving *the* or *a ſeventh* day, but in *keeping holy a ſabbath day* or time ſet apart to GODS publick Service, which is our bounden and perpetuall duty.

REAS. II. The *Sabbath* was inſtituted in Paradiſe, whileſt *Adam* retained his innocency and perfection; therefore *the Sabbath* is not Ceremoniall. ANSW.

s Polan. Synt. Theol. lib. 6. c. 10. fol. 22. 63. D.

t See *the Practiſe of Piety*. Dr. Twiſſe, Walker, Ley, Shepherd, Nicholas & Rich. Byfeld, Martindale, Abbot in their Treatiſes of the Sabbath. *Scudder* in his *Chriſtians daily walke*, Doctor *Young* in his *Dies Dominica*, &c.

ANSW. This is often urged by our New Sabbatarians; though duly considered, it makes nothing at all to their purpose; For should we grant, *the Sabbath* or *seventh day* of the weeke to be Morall and unchangable, then what would become of their *New Sabbath*? But indeed, the Antecedent is false; For at the sooneſt, God did not institute *the Sabbath* till hee *rested*, and that was *on the seventh day*: (*u*) whereas *Adam* fell on the day of his creation, which was *the sixth day*, (*w*) and at *Evening* was *cast out* of Paradise. (*x*)

u Gen. 2. 2, 3.
w Compare Gen. 2. 7. 21, 22, &c. 3. 1. with chap. 1. 27. 28.
x Chap 3. 8. 24. See *the Practice of Piety*, printed by R. Y. p. 274. *Willet* his sixfold Comment. on Gen. c. 3. q. 32. The Annot. of the Assemb. of Divines on Gen. 3. 24.

REAS. III. The *Sabbath* was appointed before *Moses* his time; Therefore *the Sabbath* was not ceremoniall.

ANSW. We deny the consequence; For *Sacrifices* and *Circumcision* were *appointed* long before *Moses*, (*y*) yet were they ceremoniall and abolished in Christ. (*z*)

y Gen. 4. 3, 4. & 8. 20. & 17. 9, 10.
z Acts 15. 24 28, 29. Galat. 5. 2. Hebr. 9. 9, 10.

REAS. IV. Heathens observed *the seventh day* as an holy day; Therefore *the seventh dayes* observation is Morall and Naturall.

ANSW. This Argument is likewise false; for such Heathens had not *the seventh dayes* observation by instinct of Nature, but by imitation from the Jews, as some amongst them had and still have *Circumcision* and *Sacrifices*: (*a*) And that is not Naturall which *some* people, but what *all* observe; (*b*) which never was nor will be proved of *the seventh day*.

a Joseph. contra Apo. l. 1. *Brerewoods* Enquiries chap. 12.
b *Jus naturale est quod apud omnes homines eandem habet potentiam.*

REAS. V. The word *sabbath* signifies *rest*; The Lords day is a rest: Therefore the Lords day may be called *THE Sabbath*. And if it may be called *The Sabbath*, then it is *The Sabbath*.

ANSW. This is a syllogisme of the fourth Figure, absurd and ridiculous; For in the same way, *John* might be called *Adam*, because the word *Adam* signifies *man*, (*c*) and *John* is a man: So might S. *Dunstans*, be called *The Temple*, because the word *temple* signifies *Church*, and S. *Dunstans* is a *Church*. And as to the latter Inference; it is as wise as the former; For who sees not that sometimes through craft, sometimes through ignorance, things

Aristot. l. 5 Ethic. *c* in the Hebrew tongue, as *sabbath* signifies *rest*: Whence as the Latines from the Greeke, so the English from the Latines, have a *Sabbatisme*, *to sabbatize*, which signifie a *resting*, *to rest*. And did Printers distinguish the Noune-Appellative *sabbath* from the proper Name *The Sabbath*, by a great letter, as in all languages they ought to do: Our New Sabbatarians might find the Lords day, called *sabbathum*, *a sabbath* or *rest*; seldom or never, *Sabbatum*, *The Sabbath*.

may

may be called what indeed they are not? A man *may call* copper, *Gold*; yet it followes not, that it is Gold. But we list not to spend time in breaking strawes, and therefore we shall not pursue this point, nor take any strict survey of the manifold contradictions, falsities and notorious riff-raff, wherewith most of our New Sabbatarian Treatises abound: Only, we desire these profound Sophisters to study well the first leaf of their *Accidence*, and they will find a difference betwixt *Proper* Names and *Common*. Now from the foregoing premises this conclusion is evident; That since the Morall part of the fourth Commandement enjoynes onely *a Sabbath*, not any particular and precise day to GOD's publick Service; And the ceremoniall part enjoyned only *The Sabbath* or *seventh day* on which GOD rested from his work of creation: Therefore *the Lords day* or *first day* of the week on which *Christ* rose from the grave, is not by the fourth commandment appointed to be kept holy.

Nor doe the Gospels make any mention of the observing the Lords day. Those propheticall words of our Saviour, *Pray yee that your flight be not in the Winter, neither on the Sabbath day* (c) though we could prove them undeniably to be *Figurative* (d) and are so understood by some of the new Sabbatarians: (e) yet taken literally, import no more but that *the Sabbath* or *seventh day*, was kept at the time of *Jerusalems* destruction, (f) about thirty nine years after the death of *Christ*; (g) Which is most true; As also to this very day the Jewes observe it with other Mosaicall Rites, and ceremonies. But what is their superstitious and unwarranted keeping *The Sabbath* or *seventh day* of the week, to the Christians celebration of *the Lords day* or *first day* of the week? Indeed, the Evangelist S. *John* specifies two severall times wherein *Christ* after his Resurrection appeared to his Disciples, when they were assembled. One was, *at evening the same day he rose from the dead, being the first day of the week*: (h) But this Text affords no foundation at all for their conceit, who would have the Disciples then assembled to celebrate the day of *Christs* Resurrection; For,

1. The day was *spent*, or very little of it remaining, before they assembled. (i)

2. The Scriptures expresly tell us, why they met, *they were assembled*

c Matth. 24. 20.
d August. de consens. Evangel. lib. 2. c. 77.
e Rich. Byfield. Doctrine of the Sabbath, p. 312.
f Compare Mat. 24. vers. 3 with v. 20.
g Joseph. de Bel. Judaico, l. 7. Jun. comment. in Chronol. l. 5.
h John 20. 9. 19.
i Compare Luke 24. 29. 33. with John 20. 19.

k John 20. 19 *semble for feare of the Jewes*; (k) and what they did being met,

l Luke 24. 33 41. 42. *they supt together*, and their *meat* was *broiled fish and an honey-comb*: (l) Here's not a word of Praying, Preaching, and other solemn duties requisite to a solemne day.

3. The comming of *Mary Magdalene* and others *to the Sepulchre, and bringing spices*, with intent *to anoint* our Saviours Body; (m) And the travelling of the two Disciples from *Jerusalem* to *Emmaus* upon their private occasions, (n) are clear testimonies that that day was in their repute a common ordinary day.

m Mark. 16. 1
n Luke 24. 13

4. And lastly, the Disciples at their first assembling, did not believe the Resurrection of *Christ*; (o) and therefore when *Christ appeared unto them as they sat at meat, he upbraided them herein, with their unbeliefe and hardnesse of heart*: (p) How then could it be, that the cause of their assembling was to celebrate the day of *Christs* Resurrection?

o Luke 24. 11

p Marke 16. 14

The other time wherein Christ did appeare to his Disciples assembled, was (saith the foresaid Evangelist) *after eight dayes*; (q) which word *after* shewes that the *eight dayes* were fully compleat and ended, and so this meeting of the Disciples fals on the ninth day; * Now accompt *Nine*, either including the day of *Christs* Resurrection, and their meeting was on the second day of the second weeke; Or, *Nine* from the time of his former appearance to his Disciples, excluding the day of his Resurrection [which is more probably the sense of the Gospell] then was their meeting on the third day of the second weeke; and it can no way be assigned to the first day of the weeke, unlesse wee say as our new Sabbatarians, that *after eight dayes* must be interpreted, *before eight dayes*, to wit, *on the seventh*, which it most ridiculous.

q John 20. 26

* Note. It is a received Rule amongst all Divines skil in Chronology, that *the expressions of time in Sacred Scriptures, ought ever to be taken in the fullest sense, unlesse by other Texts the necessity of a limitation shall be proved.*

Come we to the *Acts*, and we read not there, that the Apostles did practice or appoint the Observation of *the first day of the weeke* above the rest: *It seems good* [say they unanimously in that famous Synod at *Jerusalem*] *to the Holy Ghost and to us, to lay* NO FURTHER BURTHEN *upon you* THEN THESE NECESSARY THINGS, *that yee abstaine from things offered to Idolls, and from blood, and from things strangled, and from Fornication.* r. As for that meeting of *Paul* and the Disciples at *Troas*; (s) whether wee respect the *time* or the *end* of their meeting,

r Acts 15. 28, 29.
s Acts 20. 6, 7.

meeting, it makes nothing at all to the celebration of *the Lords day*. The *time* is expreſt to be *upon the firſt day of the weeke when the Diſciples came together to breake bread*, which all Divines grant to be *at evening* (*t*) on Sunday night; and, ſaith the *Text*, they continued together *till breake of day*.(*u*) Now what is this to *the Lords day*? Did the firſt Chriſtians or muſt we keepe our weekly Feaſts from the Evening on Sunday night till breake of day on Munday? certainly, none will ſay it: Beſides, it is a ſacred principle with ſome of the New Sabbatarians, (*w*) that the time of celebrating *the Lords day*, does continue no longer then *till the Evening*, according to the old Leveticall rule, *from even unto even ſhall yee celebrate your Sabbath*: (*x*) How then can it be ſaid without a contradiction to themſelves, that this meeting of the Diſciples *at* or *in the Evening*, when the time of celebration was paſt, was to celebrate *the Lords day*? And for *the end* of their meeting, *Prayer, Preaching, receiving the Lords Supper, heavenly conference*; theſe were to the Diſciples (not weekly, but) *daily*-ordinary exerciſes; (*w*) and if from thence ſhould follow a neceſſity of keeping the day holy, then muſt *every day* be kept holy, which is repugnant to GOD'S Commandment, (*x*) the Doctrine of the Apoſtles, (*y*) and common reaſon.

In all thoſe Sacred Epiſtles of *Paul*, (*z*) *James, Peter, John, Jude*, we have not one ſyllable of *the Lords day*. That of the Apoſtle *Heb.* 4. 9. is not ſpoken of a weekly temporary *reſt*, but *of another*; (*z*) a *reſt* which he exhorteth us to *ſtrive to enter into by faith*; (*a*) a *reſt in the heavens into which* Chriſt Jeſus *our high Prieſt is paſſed before us*. (*b*) This *reſt* (ſay Interpreters) is a *Spirituall reſt*, (*c*) begun in this life by ceaſing from ſin and doing righteouſneſſe; but perfectly & everlaſtingly continued in life eternall: (*d*) Which is ſo clearly the ſenſe of the Apoſtle, that it is confeſſed by ſome of our New Sabbatarians (*e*).

'Tis true, S *John*, who wrote his Booke called *The Revelation* about the year of Chriſt 96, *f* which was long after the deceaſe of the reſt of the Apoſtles, ſaith, that *he was in the ſpirit*, or (as ſome tranſlations have it) *he was raviſhed in the ſpirit on the Lords day*: *g* Which ſhews indeed there was ſome day then called *the Lords day*, and of note in the Chriſtian Church. But, whether that day were an Holy-day or not; or, if an Holy-day, whether weekly

t Mat. 26. 20. Mark. 14. 17.
u Acts 20. 7. 11.
w *Shephards* Doctr. of the Sab. part. 3. Theſ. 76. 77. 90.
x Levit. 23. 32
w Acts 2. 42. 46. & 5. 42.
x Exod. 20. 9.
y Epheſ. 4. 28. 2 Theſ. 3. 10, 11, 12.
z That place in the 1 Cor. 16. 1, 2, 3. is cleared in our *Anſw.* to the 17th *Quere*.
z verſ. 8. 9.
a Verſe 11.
b Verſe 14.
c Bez. annot in locum. Bucan. Loc. com. 39. Sect. 16
d Urſiu. Explicat. Cat. q. 103. Sect. 1. Baxter in his *Saints everlaſting Reſt*. ch. 2.
e R. Byfields Doctrine of the Sabbath. pag. 210.
f Irenæus contra Hæret. lib 5.
g Revel. 1. 10. *fui ſpiritu correptus*. So Beza.

ly or Anniverſary; or, if weekly, whether on *the firſt day of the weeke*, the day of our Lords Reſurrection, or *on the ſixth day of the weeke*, the day our Lords Paſſion; (which was the weekly Holy day in moſt Grecian Churches untill the reigne of *Conſtantine* *) S. *Iohn* is wholly ſilent. And for the celebration thereof, he neither commands it nor commends it to us; but as he found it, ſo he leaves it, a thing indifferent.

Wherefore we conclude, that the Obſervation of the Lords day hath no precept, no practice, throughout the Scriptures; and conſequently is no day *appointed* by GOD, Chriſt, or his Apoſtles to be kept holy.

Here ſome may aske; When then began the Lords day to be obſerved? Who *appointed it?* and upon what grounds was it appointed? Wee anſwer to the firſt; though *the exact time be not recorded, when Chriſtians began to keepe holy the Lords day*; *h* yet from that of *Iohn* i (underſtood according to the Tradition generally received) we may gather, the obſerving thereof is very ancient, and was ſometime before *Iohn* wrote that Book: *k* And it hath been undeniably obſerved by GODS Church in all ſucceeding ages to this day. To the ſecond wee anſwer; The Obſervation of the Lords day is *appointed* by the Chriſtian *Church*. *The Church* (ſaith *Urſin*) *out of her own will and pleaſure choſe the firſt day of the week for certaine reaſons* l. *The Church* (ſaith *Bullinger*) *of her ſelfe freely choſe and received the day of Chriſts Reſurrection, inſtead of the Sabbath: We read not that it is any where commanded.* m *We affirme* (ſaith *Peter du Moulin*) *all the Doctrines of the Chriſtian Faith are contained in the Scripture: The obſervation of the Lords day is not a Doctrine, but a Law of Church-Government.* n *The Church* (ſaith *Napier*) *tranſported the exerciſes of Saturday to the Sunday.* o *The Church* (ſaith *Willet*) *changed the Holy-day of reſt from the ſeventh day to the firſt, which is the Lords day* p. But, we ſhall not inſiſt upon the teſtimonies of particular men, ſince we have herein the concurrent Judgement of all Proteſtant *Churches*, as may be ſeen at large in *The Harmony of Confeſſions*: o Take thereout one inſtance; *It is apparent* (ſaith *Auſburg*) *that the Church appointed the Lords day to the end, that people ſhould know when to meet together; and whoſoever do thinke that by the Churches Authority, the Obſervation of the Lords day*

Was

* *About the yeer 324.* Vid. Func. Commēt. in Chron. l. 3. *NOTE*, that *Patmos*, where S. *Iohn* wrote his *Revelation*, is a Greeke Iſland.

h Quo tempore Chriſtiani dies Dominicum feriari cœperint, non eſt memoriæ proditum Magdeburg. Cent. 1. l. 2. cap. 6.

i Revel. 1. 10.

k Ley, Sunday a Sabbath ch. 4

l *Ex arbitrio elegit.* Urſin. Expl. Cat. q. 103. Sect. 1.

m *Bullinger* in Apocalypſ. c. 1. concione. 4.

n *Pet. de Moulin* in his Treat. of Tradit. ch. 20.

o See *Napiers* notes on *Revel.* chap. 1.

p *Willets* ſixfold com. upon Ex. c. 20. quæſt. 14.

o Sect. 16. & 17.

was ordained inſtead of the Sabbath, as neceſſary, do very much erre.

p To the third Demand we anſwer; That the Church upon juſt Grounds hath appointed the Lords day to be kept holy; Which Grounds are theſe. Firſt, The Morality of the fourth Commandement requireth ſet dayes and times to GODS publick Service; and therefore the Chriſtian Church for the performance of this Commandment, and according to *the liberty wherewith Chriſt hath made* her *free*, *q* did amongſt other dayes, ſet apart the Lords day to GODS Service: *r* And in reſpect of this Generall Warrant it is, that Divines do frequently ſay, *the Obſervation of the Lords day hath Authority from GODS Commndement.* Secondly, The Equity of the ſeventh dayes Obſervation under the Law, obliged the Church to ſet apart the ſeventh day under the Goſpell: For it were diſproportionable and an utter ſhame, that Chriſtians in their duties and Thankſ-givings to GOD, ſhould come ſhort of thoſe that were under the Law, when their benefits are much greater *r*. Thirdly, the Church, not placing any holineſſe in dayes, nor from an opinion of the neceſsity of keeping one day rather then another, did out of her owne judgement, freely and voluntarily chuſe *the firſt day of the weeke* for our ſeventh dayes Solemnity: and this free choice of the *Church* is in part acknowledged by ſome New Sabbatarians; *I profeſſe* (ſaith one of them) *that I do not conceive there is any morall neceſſity, that that day of the weeke on which Chriſt Roſe from the Grave, ſhould be kept holy in the Chriſtian Church, rather then the day wherein he was Borne, or the day wherein he Suffered on the Croſſe, or the day wherein he Aſcended into Heaven s.* Howbeit, though no injunction or neceſsity be laid on the Church, yet ſhee wanted not certaine perſwaſive reaſons and inducements, for refuſing *the laſt day of the weeke*, and making choice of *the firſt*. Two reaſons ſhe had for refuſing *the laſt day of the weeke*; One was, that by not-obſerving the Sabbath-day Chriſtians might underſtand, they are now freed from the Yoke of the ceremoniall Law: *t* The Other was, that hereby a difference and diſtinction might be put betwixt us and Jews. *u* Likewiſe, the Church had two reaſons for making choice of *the firſt day of the weeke*; One, In memory of the Worlds Creation, which Worke GOD began on the day: *w* The Other, In memory of *Chriſts* Reſurrection,

p See the *Aſpurg* Confeſs. in the Appendix to *the Harm. of Confeſs.*

q Gal. 5. 1.

r Func. Com. in Chron. lib. 3. Anno 324.

r *Bernard* in his Treatiſe of the Chriſtian Sabbath, chap. 9.

s *Ley.* Sunday Sabbath, pag. 12.

t. u. Polan. Synt. Theol. l. 9. c. 35.

w Gen. 1. 1. 5.

reſurrection,

rection, who *on the first day of the week rose from death*: (x) And in regard that *Christ by his rising againe, did mightily declare himselfe to be the Lord*; (y) Therefore *the Church called the day of Christs Resurrection the Lords day*. (z) But here three things are to be noted; First, That the saying, *that Christ by his rising againe did mightily declare himselfe to be the Lord*, and the calling *of Christs Resurrection-day the Lords day*, are spoken by way of *affirmation*; not by way of *appropriation*, as if Christ did at no other time save at his Rising *declare himselfe to be the Lord*, and no day save that of his Resurrection were *the Lords day*; for this is false. Christ (we know) by his Birth of a pure Virgin, (a) *did mightily declare himselfe to be the Lord*, and therefore the day of Christs Nativity is also *the Lords day*; yea, our Lord himselfe expressly calleth it *His day*, John 8. 56. (b) Againe, Christ by his sustaining the wrath of GOD for the sinnes of the whole world, (c) *did mightily declare himselfe to be Lord* and therefore the day of Christs Passion is also *the Lords day*; Yea, many of the Primitive Churches for the space of 290. yeares after Christ, observed this day as their weekly Solemnity, untill *Constantine* by Imperiall Decree limited the Christians (for unity sake) to the observation of *the first day of the week* onely. (d) Againe, Christ by his ascending into heaven, in the presence and sight of his Apostles, (e) *did mightily declare himselfe to be the Lord*, and therefore the day of Christs Ascension is also *the Lords day*: So that had the phrase and speech of the Christian Church so determined, the day of Christs *Nativity*, *Passion*, *Ascension*, or the like, might have been called *the Lords day* as well as Christs *Resurrection day* is thus called. Our next Observation is, that Christ by his resurrection caused or occasioned *the first day of the week* to be kept holy, and hence it is, that some ancient Writers have said, that *Christ changed the Sabbath into the Lords day*, (f) *Christ set the Lords day apart*; (g) Not that Christ was the Author of the said change and institutour of *the Lords day*, but that Christ *by his Resurrection* was the cause or occasion *wherefore it was changed and set apart*: (h) As we usually say of the fifth of *November*, *The Papists made this an Holy-day*; not that Papists ordain'd it to be kept holy, but that the Papists by their Powder-plot were the cause or occasion, wherefore the Church and State of *England* so

x Luke 24.5.6. *Conventus hos die Solis facimus, quod hac die Deus mundum creavit, & eadem die Christus resurrexit à mortuis.* Justinus. Apol. 2. pro Christianis.

y Rom. 1. 4.

z *Inde à resurrectione Christi Ecclesia vocavit Dominicum.* Junius de Eccles. l. 1. c 4.

a Mat. 1. 18, 25.

b Read Bishop *Andrews* Serm. on this Text, And also the Annot. of the Assembly of Divines.

c John 1. 29. & 12. 47. & 19. 17. 18.

d Anno Dom. 324. Vide Func. Com. in Chron. l. 6.

e Mark. 16. 19. Acts 1. 9, 10.

f Athanas. in Homil. de semente.

g *A Domino sacratus.* Aug. de verb. Apost. serm. 15.

h Aug. Epist. 119. ad Jan.

ſo ordained it. The third thing to be noted is, that *Chriſts Riſing againe* is a part of that work, not the whole worke, which he performed for mans Redemption; and in in it ſelfe no greater nor more beneficiall unto us then *his Incarnation, Birth, Paſſion*, and the like: For, had Chriſt onely Riſen againe, and not ſuffer'd for our ſins, what would his or our Reſurrection have availed? Nay, had Chriſt both ſuffer'd and riſen againe, and not been incarnate by the Holy Ghoſt of a Virgin and made man, what had his Suffering and Riſing againe been to us? Nay, grant all theſe, yet if Chriſt had not Aſcended, we could never have attained the end of our hope which is heaven; for *where the head is, there alſo muſt be the members*; and if Chriſt our head were not in heaven, neither ſhould nor could we expect it.

The reſult then and ſumme of all is, that ſeeing *the Feaſt of Chriſts Nativity* hath like warrant and allowance from Scripture as *the Lords day*, hath the ſame authority for its Inſtitution, is celebrated in memory of as great and wonderfull a work of Chriſt, and as beneficiall unto us, as his Reſurrection; Therefore *the Lords day* is no more nor otherwiſe *THE day appointed for us to rejoyce on*, then *the day of Chriſts Nativity*.

QUÆRE X.

Whether *Chriſtmas* day ought in any reſpect to be eſteemed above another of the week-dayes? And whether people may not without offence to GOD follow their lawfull vocations on that day?

ANSWER.

From wha wet have already proved, the ſolucion of this *Quære* is eaſie and obvious; For, *in reſpect* that *Chriſtmas day*, being the day of our Lords Nativity, is *the Lords day*; and by *his Sponſe*,(*i*) the Church ſet apart to Gods publick worſhip and our ſoules edification, *it ought* clearly *to be eſteemed above any of the common week dayes*: And for *people on this day* wilfully and contemptuouſly *to follow their* ordinary (though at other times *lawfull*) *vocations* or callings, is, in the firſt place, a breach of the fourth Commandment; for the day of Chriſts Nativity is *a ſabbath* or *reſt unto the Lord*, (*k*) and GOD will have us to *keep holy the ſabbath* or *reſt-day*. Next, it is a diſpiſing and a diſhonouring of their Mother the Church, which whoſoever are guilty of, not onely ſin againſt the fifth Commandment; (*l*) but by our Saviour

i Cant. 4. 9.

k See the definition of *a ſabbath* in our Anſw. to the laſt forgoing *Quære*.

l *Perkins* Caſes of Conſcil. l. 2. c. 5. Sect. 5.

Saviour himſelfe we are enjoyned to account all ſuch *as* revolters from the Chriſtian Faith, *Heathen men and Publicans.* (*m*) Laſtly, it is a ground and inlet to the violation of all *orders and decencie* in GODS ſervice, which is expreſly condemned in Holy Scripture. (*n*) And if to break Gods Commandments, to contemne his Churches authority, to become Heathens and Publicans, and to overthrow all order and decencie in GODS ſervices, be offences to GOD; Then muſt we conclude, that to work or *follow our vocations on Chriſtmas-day*, is a great and high *offence unto GOD.*

m Mat. 18. 17.

1 Cor. 14. 40.

QUÆRE XI.

Whether you think the Parliament and Aſſembly have erred and played the fooles in condemning and raſing out Holy-dayes not warranted in the Word? And whether to obſerve them be not highly to diſlike, and flatly to contradict (in point of practice at leaſt) their proceedings in order to a Reformation.

ANSWER.

Thoughts are free, and every mans mind is to himſelfe; yet for ſatisfaction hereunto, noting by the way the incivility of the terme *Fooles*, we anſwer, that the Parliament is not truly alleaged in this point; For, Firſt, our *Quæriſt* grounds his allegation upon an Order of the Houſe, (*n*) whereas *the Day of Chriſts Nativity* and the like are appointed *Holy-dayes* by Act of Parliament; (*o*) and an Order cannot *raſe out* an Act; for it is a Maxime (as well as in our *Engliſh* Lawes, as in the Civill) that *what ever it be, the ſame way it is made, the ſame way it is diſſolved.* (*p*) Secondly, by our Quæriſts owne confeſſion the Order alleadged condemns *Holy-dayes not warranted in the Word*; which does nothing at all concerne *the day of Chriſts Nativity*; the Obſervation of this day being warranted by the holy Scripture, (*q*) inſtituted by the Apoſtolick Churches, and practiſed throughout the Reformed: (*r*) And therefore to obſerve this day and the like is not *to contradict* but to further *the Parliaments proceedings in order to Reformation*; they having often teſtified, and ſtill do teſtifie to the world, that *their guide in the work of Reformation ſhall be the Word of GOD and the beſt Reformed Churches.* (*s*) Thirdly, The procurers of the ſaid Order have been ſince detected, ſecluded the Houſe, and by full conſent of Parliament declared to be no other then *a party and faction*

n Aug. 1645.

o 5. & 6. Ed. 6. c. 3. 1 Eliz. c. 2.

p *Nihil eſt naturæ magis conſentaneum quam eodem modo unumquodque diſſolvere quo conſtatum eſt.* Judge *Dodridge* his Engliſh Lawyer, pag. 123.

q See our Anſw. to *Quære* 3. & 4.

r See our 5th Section.

s The Parl. Decl. Sept. 27. 1649. pag. 10.

faction, acted by the power of darkneſſe, Apoſtates from their firſt principles bearing only the name of Patriots and Lovers of Religion, and ſuch Reformers of Popery and prophaneneſſe as ſtood themſelves in need of Reformation: (t) Now, of what price or eſteeme theſe mens Votes and *condemnings* ought to be, let either conſcience or reaſon determine. As for the Aſſembly of Divines, it is well knowne, how they were choſen, and that their *number does not much exceed* 80. *Perſons*; *u* Unto which we ſhall ſay no more but what one of their Abettors and Favourites has long ago been forced to acknowledge; *There is* (ſaith he) *no reſolution from any Apoſtolicall primitive patterne of the Churches erected by Apoſtles, of an Aſſembly SO CHOSEN BY MAGISTRATES,* (w) *to draw up a Government and Direction in worſhip for ſo many Churches,* (x) *many of which Churches have not ſo much as one of their members there.* (y)

t See the aſore ſaid Decl. pag. 5.7.10.

u *Edwards* his *Antipologia*, pag 256.

w For the Parl. did nominate the Divines of the Aſſembly.

x There are above 10000. Pariſh-Churches in this Commonwealth.

y *Edwards* his *Antipologia*, pag. 83.

QUÆRE. XII.

Whether (ſince moſt men and women in *England* do blindly and ſuperſtitiouſly believe, Chriſt was borne on that day) preaching on it doth not nouriſh and ſtrengthen them in that beliefe?

ANSWER.

'Tis true; *moſt men and women in England*, and indeed all Chriſtian Churches throughout the world *do believe that Chriſt was borne on the* 25. *day of December*; but this they doe neither *blindly* nor *ſuperſtitiouſly*. Not *blindly*; For they have plenty of ancient Records and the cleare Teſtimonies both of the Greek and Latin Fathers, and other Eccleſiaſticall Writers, which bear witneſſe thereunto: (z) Nor *ſuperſtitiouſly*; For they hold it no point of Religion or Article of faith; and therefore our *Quæriſt* need not fear that *preaching on this day* will *nouriſh* any matter of dangerous conſequence. But, Good GOD! how quick ſighted are our Opponents in other mens wayes, and how pur-blind in their owne? What talk they have of *ſuperſtition*? Was there ever read or heard of a more *ſuperſtitious* generation then themſelves? Doe not moſt of them teach, that it is unlawfull to adminiſter the Sacraments on any other day, then the Lords day, and in any other place then the Church? Do not moſt of them teach, that it is unlawfull to receive the Communion, without being confeſſed and approved by the Prieſt and his Conſiſtory? (a) Doe not moſt of them teach, that it is unlawfull to ring the Bels in peale upon the Lords day; To eat Minced-pies, Plumb-porrage, or Brawn in *December*; To trim the Church

z See our 6th Section.

a *Alias* the Miniſter and his Elderſhip.

or private house with Holly and Ivy about Christmas, or to strew it with Rushes about Midsummer; To stick a rosting peece of Beef with Rosemary; or to stick a sprig of Rosemary in a Collar of Brawn when it is brought to the table; To play at Cards or Bowles; To hawk or hunt; To give money to a servants or apprentises Box, or to send a couple of Capons or any other present to a friend in the Twelve-dayes; To use a ring in the Solemnization of marriage; To cover a Herse with a white-sheet; and a thousand such like foppish superstitious conceits, which to reckon up would be long and needlesse.

QUÆRE XIII.

Whether this *Feast* had not its rise and groweth from Christians conformity to the mad Feasts *Saturnalia*, (kept in *December* to *Saturne* the Father of Gods) in which there was a Sheafe offered to *Ceres* Goddesse of Corne; a hymne in her praise called ὑλος or ἴυλος? And whether those Christians by name, to cloak it, did not afterwards call it *Yule*, and *Christmas*, as though it were for Christs honour? And whether it be not yet by some (more ancient then truly or knowingly religious) called *Yule*, and the mad playes or sports (wherewith 'tis celebrated, like those *Saturnalia*) *Yule-games*? And whether from the offering of that Sheafe to *Ceres*; from that song in her praise; from those gifts the Heathens gave their friends in the Calends of *January*, *omnis gratia*, did not arise or spring our Blazes, *Christmas* Kariles, and *New-yeares* gifts?

ANSWER.

This *Quære* containeth a pack of grosse errours and vaine imaginations, taken out of a new phantasticall *Almanack*; (*b*) The truth whereof our *Quærist* should have done well to have examined, before he had swallow'd it. As for our *Feast* of the Nativity; it had *its rise* from the practice of the pure, ancient, and Apostolick Church; and *its growth* from Christians conformity to the said practice; which we have fully and at large proved in our fifth Section. Those *Feasts* to *Saturne*, which began on the 17th of *December*, and lasted three dayes, (*c*) concern not us; unlesse our Opponents will say, that Christians may not set a day apart to GODS Service in that moneth that Heathens had Feasts; and if so, we must bid adiew to all publick Services of GOD. The story of *offering a Sheaf to Ceres and of a hymne in her praise at the Feast of Saturne*, is down-right false; for that *offering* and *hymne to Ceres* was at her own Feast, which was in *April*: *d* And by consequence those derivations of *Yule* from ἰυλος and *Kariles* from *Ceres* are ridiculous; and savour of as much wit, as that of *Tarleton* to the School-boyes of *Westminster*, when he told them, that *Napkin* came from *Neptune*

b The Almanack is entituled, A *Scripture Almanack*.

c *Apud majores nostros Saturnalia die uno finiebantur, qui erat ad quartum decimum Calendas Januarias: sed postquam Cæsar huic mensi duos addidit dies sexto decimo capta celebrari.* Macrob. Satur. l. 1. c. 10. *Vid. etiã Giraldi Calẽdarium ad finem.* lib. Ovid. Fast.

d *Ante tamen, quam summa dies spectacula sistat; Eusifer Orion æquore mersus erit. Proxima victrices cum Romam conspexerit Eous —— Circus erit pompa celeber —— hinc Cereris ludi.* Ovid. Fastorum. l. 4.

ptune, and *Trencher* from his *Trident*. (*e*) But no marvaile, these men should be so ignorant from whence the words come, when they know not how to spell them; for in true spelling it is not *Yule*, but *Vle*; not *Kariles*, but *Carolles*: And that our Opponents may have the just Originall of these words, they must understand, that the French call *Christmas Novel*, from the Latine word *Novus* which signifies *New*, because the New-year begins at *Christmas*. *f* From *Novel* the people of *Normandy*, who speake a corrupt kind of French, have their word *Nuel*; And from *Nuel* together with the *Norman* conquest, the English had *Nule* or *Vle*; both which words are indeed used at this day in some of the Northerne parts of this Land. * The other word *Caroll*, comes from *cantare* which signifies *to sing*, and *Rola* an Interjection expressing joy; for heretofore in the burden of delightfull songs, and when men were jocund, they were wont to sing *Rola, Rola*; as, somtimes we do *Heyda, Heyda*; or *Derry, Derry*. Now, where lies the impiety of those words? Where lies their Heathenisme? But we finde this is no new trick; we have examples enough (and too many some will say, when they must give an account) of slandering GODS people and Services in this kinde: *Plutarch* tels us, that *the ancient Jewes* (with whom no doubt was GODS true Religion) *did sacrifice to Ceres and Bacchus*; and that from *Sabasios*, one of the names of *Bacchus*, they called their Feasts *Sabbaths*. (*g*) *Iosephus* tels of a figment no lesse monstrous; That *when the Iewes came out of Egipt, at the end of every six dayes journey, they were troubled with ulcers and sores in their greines, and for that cause rested the seventh day; and being setled and sound in the land of Judea, they called that day, the Sabbath, from* the Egiptian word *Sabbatosis*, which signified *a disease in the greine*: (*h*) And certainely, one egge is not more like another, then these are to the conceits of our Opponents. As to their foure *superstitions* scruples propounded in the close of this *Quare*; We answer to the first, concerning *Vle-games* or *Christmas-sports*, that *the body is GODS*; as well as *the spirit*; *i* and therefore why should not GOD *be glorified* by shewing forth the strength, quickness, and agility of *our body*, as well as by declaring the endowments of *our spirit*? Provided alwayes, the said exercises be according to Christian modesty and in due seasons. To the Second, concerning *Blazes*, we answer, That a great

e The Treasure of Wit, pag. 35.

f *Vid. David. Chytræi Dispos. Epist sub initio.*

* in *Yorkshire, Lancashire, Durham*, &c.

g Plutarch in Symposiacis.

h Joseph contra Ap. lib. 2.

i 1 Cor. 6. 20.

fire, little fire, no fire, are equally materiall to the Celebration of *Christmas*; and yet, why may not *Blazes* be then allow'd in our chymneys, as well as Bonefires in our ſtreets on the fifth of *November*? To the third, concerning *Christmas-Carolles*, wee anſwer, That it was an ancient cuſtome amongſt the Chriſtians in their Feaſts, *to bring every one into the midſt and incite him to ſing unto GOD as well as he could, either out of the holy Scriptures, or of his own Wit and invention*: k And why was this courſe of ſinging more lawfull in thoſe dayes then now? To the Fourth, concerning *New-years gifts*, we anſwer, That we have Scripture-example for *ſending gifts* or *portions one to another on dayes of Feaſtings*: l And this uſe then was (ſay *the Aſſembly of learned Divines*) *for the maintenance of mutuall friendſhip*. m How come ſuch *gifts* to be ſince unlawfull?

k Ut quiſque de Scripturis ſanctis, vel de proprio ingenio poteſt, provocatur in medium DEO canere. Tertul. lib. adverſus gentes, cap. 39.

l Eſter 9.19.22.

m See their *Annotat.* on Eſter 9.22.

QUÆRE XIV.

Whether conformity to, and retention of Heathenish Customes be commendable in Christians, ſuitable or agreeable with Goſpel-principles, though under pretext of Chriſts Honour and Worſhip?

ANSWER.

It is a moſt wicked ſlander, that wee ſolemnize the day of *Chriſts* Nativity *under a pretext* onely and ſhew *of Chriſts honour and worſhip*; For with all ſincerity and ſingleneſſe of heart wee dedicate both the day and our ſelves on that day to the publick *worſhipping* of GOD, the *honouring* of *Chriſt*, and to a thankfull contemplation of thoſe infinite and uneſtimable beneſits, which accrue unto us by *Chriſts* marvellous Birth of a Virgin: Nor is this from any *Heatheniſh cuſtomes*, but from the evident examples of GODS Church throughout all ages, ever ſince Chriſtianity hath been profeſſed. n And here we ſhall give our Opponents a Leſſon which would be well learned and remembred, *that it does not ſtraightway follow, becauſe Heathens do it, the thing done is Heatheniſh, and not ſutable with Goſpell-principles:* For, the Principles of the Goſpell doe confirm, not deſtroy the Principles of nature; and therefore Heathens by the light of naturall reaſon have done and doe many excellent things and commendable in Chriſtians. o We find upon Record, the *Temperance, Chaſtity, Prudence*, and other Virtues of Heathens; and yet no man can ſay, that *Temperance, Chaſtity, Prudence*, are *Heatheniſh, and not ſutable to Goſpel-principles*. We read that Heathens do *Marry, Bury. Build Churches*; and yet no man can ſay, that *Marriage, Buriall of our dead, Building*

n See our fifth Section.

o Rom. 2. 14, 15.

ing of Churches, are *Heathenish and not sutable to Gospell-principles*. Yea, manifest it is, and some of the New Sabbatarians confesse, *p* that *the Heathens observed the seventh day for a Holy-day and Festivall*; *q* and yet they will not say, that the observation of *the seventh day* is *Heathenish and not sutable to Gospell-principles*.

p Rich. Byfields Doctrin of the Sab. pag. 81. 82.
q Joseph contra Ap. l. 1. & Phil. Judæus l. 2. de vita Mosis.

QUÆRE XV.

Whether you are not bound to prove your practice for the conviction and satisfaction of your Brethren, whose duty it is to walke with you in things agreeable to the mind of Christ? And in case you cannot; Whether you ought not to acknowledge your errour, lay down your practice (as others have done theirs) no longer befooling and misleading the People?

ANSWER.

Indeed, putting the case as our *Quærist* doth, that we *cannot prove* the lawfulnesse of our practice; 'tis granted, we *ought to acknowledge our errour, and lay down our practice*: But *in Case* we can *prove*, as it is manifest we have proved, that our *practice* hath the approbation of GODS Word, *r* the example of Christians in the Primitive and purest times, the witnesse of the ancient Fathers, the consent of all Reformed Churches *s*; (with which if any thing there be that ever can or will *convince and satisfie*, men ought to rest satisfied,) then, out of our *Quærists* own mouth do we infer, that *it is the duty* of him and all other our Opponents *to walk with us in* these *things* so clearly *agreeable to the mind of Christ*. And if yet, the *good* which we have set before them will not prevaile; let our Opponents take into their saddest and most serious thoughts the manifold *evill* which by their non conformity to our *practice* ariseth both to themselves and the Churches of GOD. First, it abets and gives countenance to Blasphemers; and those so horrid and execrable, that the bare rehersall of their frequent reproaches against our Christian Solemnities would be unto modest eares offensive: You have a taste hereof in our last *Section*. Secondly, It is a dangerous fore-runner of mens Apostacy from Christ; For, the said non-conformity is a great and manifest schisme in the Chatholick Church, and *schisme* (as we know by heavy experience) *produceth Heresie*, r *and Heresie* (without GODS extraordinary preventing Grace) *endeth in Apostacy*. Thirdly, It condemnes and casteth dirt on the face of the pure, ancient, Apostolick Churches. Fourthly, it it directly against *the Solemne League and Covenant*, which obligeth every one *in his place and calling* to act *according to the Word of GOD and the example*,

r See our 4th Section.
s See Section 5.
r Hæretici plerumque fiunt Schismatici, & viciſſim Schismatici plurimũ fiunt Hæretici. *Polan.* Syntag. Theol. lib. 7. c. 22.

ample of the beſt Reformed Churches. s Fifthly, It is an argument of *ſuperſtition*; For, to account days holy or unholy in themſelves, is equally ſuperſtitious. Sixthly, It teaches diſobedience unto, at leaſt a neglect of, the Magiſtrates power in matters Eccleſiaſticall. Seventhly, It is a contempt of *Univerſall Tradition*; which hath ever been held *a ſure marke of truth,* t and one of the beſt teſtimonies that *the Scriptures be the Word of GOD.* u Yea, we deſire our Opponents to conſider, that upon no other ground then this of *Univerſall Tradition*, do Chriſtians believe that *Matthew, Luke* and *John*, wrote thoſe Goſpells, in which is declared *the Birth of Chriſt*: r And, if the *Univerſall Tradition of Gods Church* be a neceſſary and certain foundation, whereon to build our beliefe *of the ſaid Goſpels* from which wee have the relation of *Chriſts Birth*; It muſt likewiſe be yielded, that *Univerſall Tradition* is as certaine a foundation, whereon to build our beliefe, *that Chriſt was born on the* 25th *day of* December, *and that that day is to be yearly celebrated by all Chriſtians in memory thereof*; For both theſe are no leſſe aſſured unto us by *Univerſall Tradition*, s then the former. Laſtly, It is an inlet to all confuſion and diſorder in the Churches of *Chriſt*; For if nothing muſt be admitted, but what hath Speciall Scripture warrant, *either in expreſſe termes or by ſound conſequence*; w Then it followes undeniably, that *the Lords day and all ſet dayes of GODS Worſhip, ſet Faſt dayes, ſet Lectures, daily prayers with our Familes, ſinging one Pſalm all together,* x *erecting Churches, Parochiall Congregations, publique catechizing of youth, asking Banes, and the Miniſters ſolemnizing of Matrimony, Exhortations at burials,* muſt not be admitted; for none of theſe nor many things more, now in practice among us, have any ſpeciall Scripture-warrant at all.

In vaine therefore it is and moſt abſurd, for You, *our Opponents* to charge us with *befooling and miſleading the people*: Your owne *practice*, Your own *doctrines*, ſhall bear witneſſe betwixt us. You, who perſwade, That *Adam* kept *the Sabbath* in the State of Innocency, (y) that he ſung *Davids Ninety ſecond* Pſalme on that day, (z) that GOD Himſelf *preached*, and ſome of you undertake to know what were *the Doctrines* of His Sermon. (a) Do you not *befoole and miſlead the people?*

You, who ſay one while, That GOD did not appoint THE *ſeventh day*, the day *on which he reſted to be kept holy*, but *A ſeventh day*;

s *Article* 1.

t *Vincent. Lyrinenſ.* contra Hæreſ. cap. 3.
u *Bucan.* loc. com. 4. q. 13. *Hooker* Eccl. Pol. lib. 4.
r Mat. 1. 18. Luke 2. 7. John 1. 14.

s See our 5th and 6th *Sect.*

w See *Quære* 3. & 4.

x Bucan. loc. com. 43. n. 10.

y *The pract. of Piety*, Printed by R. T. p. 283.
z *Dies Dominica.* lib. 1. c. 8.
a *Du Bartas*, in the ſeventh day of the firſt week.

day; and so one day of seven be observed, no matter which of them. (*b*) Another while, That by this Commandement GOD enjoynes us to keep holy *the first day of the week* on which he *began his work* of Creation. (*c*) Do you not *befool and mislead the people*?

You who (forgetting your own Doctrine of the fourth Commandement) Do teach, That *the keeping holy the first day of the week or Lords day was appointed and practised by Christ and his Apostles*; (*d*) Yet cannot produce so much as one *Example* for it, much lesse a *Precept*. Do you not *befoole and mislead the people?*

You, who inferre, Because S. *Paul* and *the Disciples* at *Troas* spent *the whole night of the first day of the week in praying, preaching, and heavenly conference*, in regard he was to leave them and *depart on the morrow*; (*e*) THEREFORE S. *Paul* and *the Disciples at Troas* met that *night* to keepe holy *the day past*; (*f*) THEREFORE *the Disciples at Troas* met *every first day of the week* to keep the day holy, (*g*) THEREFORE the Church at *Philippi*, the Church in *Cilicia*, and all Christian Churches did then keep holy *the first day of the week*; THEREFORE all the Apostles did constantly keep holy that day; THEREFORE Christ and his Apostles *appointed the first day of the week* to be for ever celebrated, in stead of *the Sabbath*. (*h*) Is not this pitifull Logick? Do you not *befoole and mislead the people?*

You, who tell stories of an *old* Sabbath and a *new* Sabbath, a *Jewish* Sabbath and a *Christian* Sabbath, a Sabbath of *the seventh day* and a Sabbath of *the first day of the week*; (*i*) That so you may silly fixe the name *Sabbath* on *the Lords day*, and then perswade the simple and ignorant that all those Texts of Scripture wherein mention is made of *the Sabbath day*,* are intended of *the Lords day*: When indeed to call the Lords day *the Sabbath* is as senseleſſe as to call Sunday *Saterday*, or the first day *the last day* of the week: (*k*) When throughout the Old and New Testament we have not the least intimation of any other weekly *Sabbath*, save *the old, Jewish, seventh day Sabbath*: (*l*) When you your selves confesse, that *the Name Lords day is more proper and particular, and lesse obvious to exception, then the Name Sabbath*; (*m*) And that *the name Sabbath is in dignity inferiour to both Lords day and Sunday*. (*n*) Doe you not *befoole and misleade the people?*

You, that condemne the yeerly Observation of *Christs Birth-day*

b *R. Byfield* in his Doctrine of the Sabbath, p. 116. 117.

c *R. Byfield* ll. dd p. 117. 118. 136. *Martindale* of the Sabbath, p. 4. *Scudder*, in his *Christians daily walk*. c. 6.

d Dr. *Twisse* in his *Christian Sabbath*. p. 10. *Scudder* in his *Christians daily walk*. c. 6. p. 158 *Dies Dominica*. lib. 1, cap. 7.

e Act. 20. 6. 7. u

f *The Pract. of Piety*, printed by *R. T.* p. 289. *Dies Dominica*. lib. 1. cap. 2.

g *Dies Dominica*. dd. ll.

h *R. Byfield*, in his *Doctrine of the Sabbath*. pag. 118. *The Pract. of Piety*, Printed by *R. T.* p. 288. *Dies Dominica*. l. 1. c. 7.

i *Lee*. Sunday a Sabbath. p. 103 144. 146.

*As, Exod. 31. 14, 15, and 35. 2, 3. Lev. 23. 3. Neh. 13. 15, 16 17, 19, 21. Isa. 58. 13, &c.

k *Cui res nomini subjecta negatur, nomine illuditur*. Dave-

nant. *ad Fratern. Commun. inter Evangel. Eccles. adhortatio.* cap. 4. p. 64.

day as Heathenish; Yet acknowledge *this Feast to be a Constitution of the ancient Primitive Church.* (*o*) Doe you not *beseeke and misleade the people?*

Take ye heed, these are not small matters: Consider well with your selves what it is to stand guilty before GOD of *belying Christ and his Apostles*, of *wilfull wresting the Holy Scriptures*, of *despising Christs Church*, of *introducing Iudaisme*, of *faction*, of *perjury and Vow breaking*, of *railing, seducing, spirituall pride*, and other abhominable sins which ever accompany those who by deceit and untruths do thinke to advance the Honour and Services of GOD. Be advised; take time while time is, to repent of those notorious *slanders* wherewith you have aspersed the ancient approved waies of GODS Worship; and let the sincerity of your Repentance appeare by the speedy abandoning of your Schismaticall unchristian *practices* and *principles*: lest the heavy judgement of *seducers, to wax worse and worse*, (*p*) fall upon you, and GOD in the end *deliver you up to* such *strong delusions* that you *should believe* your owne *lies*. q

l See our Ans. to *Hemings* 9th *Quære*.

m Lee. Sunday a Sabbath pag. 183. 185.

n Lee. ll. dd. p. 182.

o R. *Byfield.* in his *Doctrine of the Sabbath.* pag 134.

p 2 Tim. 3. 13.

q 2 Thes. 2. 11.

QUÆRE XVI.

Whether in case you returne no answer to these Quæres, I have not ground sufficient to conclude you utterly unable to give a rationall account of your practice, now put upon it? *ANSWER.*

Sir, You have *an account of our practice*; and how *rationall* it is, we appeale to your own conscience and the judgement of the Christian World. Now for conclusion, take here the words of a most eminent Divine, whose learning and piety hath placed him beyond exception; *There is* (saith he) (*y*) *no day so properly Christs as his* Birth-day; *which may appear, if we set it in comparison with other dayes of most memorable note as the day of his* Passion, Resurrection, *and* Ascension; *for the day of his* Passion, *that was not so properly his, because two theeves suffered with him at the same time, in the same place, after the same manner*: (*z*) *Nor the day of his* Resurrection; *for as he rose from the dead, so did others the same day, and went into the holy Citie*: (*a*) *Nor the day of his* Ascension; *for* Enoch *and* Elias *had their Ascension too, and that long before him*: (*b*) *But his* BIRTH DAY *was* HIS *without a fellow*; *none ever* SO *borne, none ever borne* SUCH *a one*; *and therefore* (*as no Festivity is besides it*) *it is attended, as Christ himselfe, with an Apostolical retinue of Holy dayes.*

Hallelu-jah.

y B. Andrews in his serm upon John 8. ver. 56.

z Luk. 23. 32, 33.

a Mat. 27. 52, 53.

b Gen 5. 24. 2 Kings 2. 11.